

The Living Church



Awake thou wintry
earth —
Fling off thy sadness!
Fair vernal flowers,
laugh forth
Your ancient gladness!
Christ is risen.

Thomas Blackburn

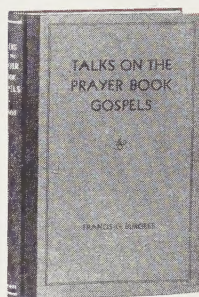


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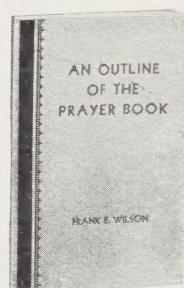


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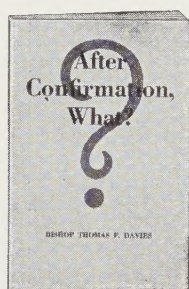
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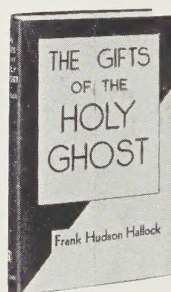
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By Thomas F. Davies

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor

RT. REV. CHARLES FISKE, D.D.

REV. FRANK GAVIN, Th.D.

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Church Kalendar

✠

APRIL

11. Easter Even.

12. Easter Day.

13. Easter Monday.

14. Easter Tuesday.

19. First Sunday after Easter.

25. St. Mark (Saturday.)

26. Second Sunday after Easter.

30. (Thursday.)

KALENDAR OF COMING EVENTS

APRIL

14-15.	Convocation of Puerto Rico.
19-21.	Convention of Colorado.
21.	Convention of South Florida.
22.	Convention of Sacramento.
26-27.	Convocation of Eastern Oregon.
28.	Convention of South Carolina.
28-30.	National Council Meeting.
29.	Convention of Massachusetts.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

20.	St. Philip's, Buffalo, N. Y.
21.	All Saints', Dorchester, Mass.
22.	St. Martin-in-the-Fields, Philadelphia.
23.	St. Paul's, Brooklyn, N. Y.
24.	St. Luke's, East Hampton, Long Island.
25.	Order St. Francis, Little Portion, Mt. Sinai, N. Y.

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Clerical Changes

APPOINTMENTS ACCEPTED

BALDY, Rev. H. DIMMICK, rector of St. Peter's Church, Westfield, N. Y. (W.N.Y.); to be rector of St. Jude's Church, Buffalo, N. Y. (W.N.Y.). Effective May 15th.

GOLDER, Rev. JAMES T., formerly in charge of St. Alban's, Spocner; St. Stephen's, Shell Lake; and All Souls', Cumberland, Wis. (Eau C.); to be rector of St. Peter's Church, Ripon, Wis. (F.L.). Effective May 1st.

GRASER, Rev. GORDON L., formerly in charge of Lower Yakima Valley Missions in the Missionary District of Spokane; to be rector of Emmanuel Church, Anacostia Parish, Washington, D. C. Address after April 12th, 1348 Maple View Place, S.E.

WIELAGE, Rev. FREDERICK H., formerly 421 Powell Ave., Newburgh, N. Y.; is rector of St. Andrew's Church, Milwaukee, Wis. (Mil.). Address, 2447 N. Richards St.

NEW ADDRESSES

BRUCE, Rev. HARRY, formerly 91 Keer Ave.; 144 Weequahic Ave., Newark, N. J. Effective April 20th.

HILL, Rev. LESLIE C. B., formerly 310 Malvern Ave.; 901 S. Spadra Road, Fullerton, Calif.

ORDINATIONS

PRIESTS

LONG ISLAND—The Rev. FREDERICK LEWIS ECKEL, Jr., was ordained to the priesthood by Bishop Larned, Suffragan of Long Island, in St. Paul's Church, Flatbush, Brooklyn, N. Y., March 24th. The ordinand was presented by the Rev. Harold S. Olafson, and is in charge of St. John's, Center Moriches; St. Mark's, Medford; and St. John's, Wyandotte, N. Y. The Rev. Wallace J. Gardner, D.D., Bishop Coadjutor-elect of New Jersey preached the sermon.

WESTERN MASSACHUSETTS—The Rev. John G. Carlton was advanced to the priesthood by Bishop Davies of Western Massachusetts in Trinity Church, Ware, Mass., March 18th.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., New York and Milwaukee.)

PAPER-BOUND PUBLICATIONS

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York City:
Annual Report for 1935 of the Division of Inter-course and Education. Illustrated. By Nicholas Murray Butler, Director. Free.

CHURCH MISSIONS PUBLISHING COMPANY, Hartford, Conn.:
A Pageant of Easter. By John Mills Gilbert. 25 cts.

CO-OPERATIVE PUBLISHERS, New York City:
"Three of Us": A Play. By Edwin R. Weiss. 25 cts.

DUKE UNIVERSITY PRESS, Durham, N. C.:
The Establishment of the English Church in the Continental American Colonies. By Elizabeth Davidson. \$1.00.

A. R. MOWBRAY & CO., London:
The Apocalypse and the Present Age. By H. L. Goudge. 2 shillings.

Christian Ideals in Practice. By G. E. Childs. 2 shillings.

Corner-stones of the Catholic Religion. By A. E. Simpson. 2 shillings.

The Pathways to the Hills: Church Teaching Explained. By a Religious of St. Peter's Community, Kilburn. 2 shillings.

The Soul's Discipleship: Meditations on the Anima Christi. By Fr. Andrew. 2/6.

PRESS AND PUBLICATIONS BOARD, CHURCH ASSEMBLY, London:
Church and State: Report of the Archbishops' Commission. Vol. I. 2/6.

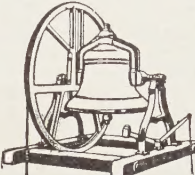
STUDENT CHRISTIAN MOVEMENT, Paris:
Russia's Religious Future: Translations from the Soviet Press. No. 10. Edited by Paul B. Anderson. 15 centimes.

STUDENT VOLUNTEER MOVEMENT, New York City:
Operation at One: A One-Act Play of China. By Maude Taylor Sarvis. 25 cts.

JOSEPH F. WAGNER, INC., New York City:
Catholic Leadership Toward Social Progress—the Third Order. By Marion Habig. 50 cts.

WORLD PEACE FOUNDATION, Boston, Mass.:
America Must Act. By Francis Bowes Sayre. 35 cts.

(Additional books received are listed on page 483)



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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The German Situation

TO THE EDITOR: I appreciate having had the opportunity to read the letter from Bishop Herzog (L. C., April 4th), in which he comments on my articles in THE LIVING CHURCH dealing with the German situation. Apparently the Bishop does not realize that I have based my statements not on reading or outside studies alone, but on frequent visits to Germany and first-hand contacts with the matters on which I have written. There is room even in a Totalitarian State for wide difference of opinion, though of course, as the Bishop perhaps will recall,

one of the main reasons for the expulsion of Dr. Karl Barth was the fact that he insisted on the right of Christians to differ concerning the explanation of the burning of the Reichstag building. The Bishop's attitude toward Barth is not hard for me to understand, although when he charges Barth with being a Marxist in theory and practice one cannot but protest that any such charge is grotesque. I would ask anybody who believes that to read the writings of Karl Barth. As a matter of fact, Barth repudiated Socialism some years ago after having embraced it for a time. The truth is that his main fault from the point of view of the Nazi sympathizer

is his utterly uncompromising devotion to the absoluteness of God's commands, the universality of the Church, and its supranational character.

The Bishop charges Barth with being "incapable of understanding National Socialism." I found that to be a standing charge against anyone who differed from the Nazis, including all the ministers in the German Evangelical Church who have adhered to the Opposition movement in one of its several forms.

The charge that some of the leaders of the Opposition are unorthodox from the Bishop's point of view, is one which I cannot answer though I must say that the ability of some people who claim a high theological position on the Divinity of Christ, to admit, as one such bishop did to me, the virtual parity of Hitler with Christ, is incomprehensible. The man who accepts the Nazi doctrine of blood is to my way of thinking further from the Kingdom of God than the theologian who does not adopt the analogies of ancient blood sacrifice in his preaching of redemption through Christ. When it comes to calling such men political reactionaries, all we have to do is to remember that anybody who does not accept the leadership principle, the primacy of race, and the ultimate arbitrament of force in Germany, is today described as a "political reactionary." Belief in the principles of democracy puts a man in that category irrevocably!

I will not attempt to discuss the Bishop's very correct observation that the Confessional movement has had its divisions. The group that he mentions—Bishops Marahrens, Meiser, and Wurm and President Koch—have, since his letter was written, formed a new alignment which is at least like the radical wing in this, that it repudiates the right of Kerrl's directorates to exercise leadership in Church affairs.

With respect to my direct or indirect criticism of the Nazi revolution, I should like to point out that I have discussed it with all manner of Germans, including two former Chancellors, and I was in Germany personally just before the revolution and just after it. The Bishop's claim that it was an orderly revolution is on the whole justified, but his implication that mere "blisters" have developed in connection with the attitude of the government toward the Church and toward the rights of racial and other minorities, would be as vigorously denied in Germany as outside. I do not consider it an argument to point to non-interference with the Free Churches. The total membership in them, including the Bishop's own communion, is very small, and the government has been handsomely supported by a good many of these Free Churchmen as a sort of "quid pro quo" for its abstinence from regulatory measures. My own frequent remark to my friends in the Free Churches in Germany has been: "Think not of your own present freedom, but read Rosenberg, Hitler, and Chamberlain and ask yourselves what chance the Church is going to have in future generations with the official doctrines of the Nazi Party which are being inculcated in the minds of all young people."

The Bishop's remarks about the financial support of the Evangelical Church represents a point of view which is widespread inside and outside of Germany, but I think it is a gross misconception of the facts. I would refer your readers to the section of the recent article by a correspondent in Germany, published in THE LIVING CHURCH of March 28th, in which a very clear statement on this point was made. I have been told on good authority in Germany that only one thirtieth of the revenues of the German Evangelical Church can properly be called a direct appropriation by the German government. I do not know what proportion can be assigned to the Ro-

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
E. P., Instruction and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Vespers, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

MAUNDY THURSDAY—APRIL 9

High Mass, with Holy Communion and Procession to the Altar of Repose, 7 A.M.

GOOD FRIDAY—APRIL 10

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.

Preaching of the Cross (Rector), 12 to 3.

HOLY SATURDAY—APRIL 11

Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

HOLY WEEK CONFESIONS

Thursday, 11 to 1, 3 to 5, 7 to 8; Friday, 12 to 5, 7 to 8; Saturday, 3 to 5, 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon. 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

man Catholic Church but I do not imagine it is any very large amount. When it comes to comparing the situation with England, there is a good deal of cogency in what the Bishop says and the present dispute over disendowment and the gradual abolition of the "rent tithe" is an evidence of dissatisfaction with the relationship of Church finances to the government in England. However, when the Bishop speaks of the nomination of bishops either in England or Sweden by the King or Prime Minister, respectively, it is at least pertinent to observe that these officials are in both cases sworn to uphold and protect the Church of which in both cases they are members in full and good standing. There is no parallel to that in Nazi Germany, as I hardly need to point out.

The most unacceptable part of the Bishop's letter has to do with the Jewish situation. I have not the least doubt of his sincerity. When he says he has seen no Jewish persecution I can believe that, too—from my own observations in Germany. The numerical chances of the Bishop's having met personally a single one of the 80,000 refugees from Germany are less than mine of having seen one of the 99,000 fatal accidents which occurred in this country last year. I saw no such accidents! I know they took place, however, for a free press and a free cinema have made the facts widely known. Conversely, the Bishop does not believe that anything has happened to the Jews in Germany because he has accepted the statements of the controlled press and has failed to take into account the fact that the "humane extermination" of a whole race, whatever may have been its nominal justification and regardless of what provoked it, is not the type of thing which is easily visualized. An uprooted tree is obviously done for. A thousand trees with their bark ringed at the roots would appear to the eye in winter or spring perfectly healthy. The process by which every social, economic, and political root of the non-Aryan Germans has been cut, is somewhat analogous. The reading of the Nuremberg Laws, which certainly the Bishop must know exist, will give him the explanation of the intense moral indignation of the world at which he expresses surprise. His insistence that the world "has been shamefully silent with respect to the persecutions of the Church in Russia" is hardly representative of the facts. There have been many evidences of protest over that frightful situation, though I am myself with those who feel that the Churches as a whole have been too complacent about it. The Bishop vastly overestimates the influence of Jews in that matter and at this point and at many others is himself the victim, unwittingly, of Nazi propaganda against that people. Witness his statement that a Soviet Jew dominates the League of Nations, and his remarks about the domination of Germany by the one per cent of her Jewish population. That they constituted a seriously aggravated situation no one can deny, but that they were played up out of all proportion in order to provide a psychological release for the frustrated wrath of a seriously wronged and embittered people, seems to me quite clear.

The Bishop is wrong again in assuming that the League of Nations did nothing about the refugees from Russia. Has he never heard of the Nansen Commission? As a matter of fact, his analogy in the case of the Russians ignores the fact that the League made appropriations for the care of those refugees and provided them with passports after they had been rendered "stateless," whereas the High Commissioner for German refugees had to depend exclusively on private charity, his task being vastly augmented by the fact, of which the Bishop is apparently unaware, that a person emigrating from Germany can legally take with him not more than

20 per cent of his property and that only with very great difficulty. (This figure of course fluctuates with the foreign exchange, but I give what I think is an accurate approximation.)

The off-hand manner in which Bishop Herzog waves aside *Der Stuermer* is in itself very revealing. Does he not know that the editor of this vile sheet, which even the Bishop obviously repudiates, maintains an intimate friendship with Mr. Hitler? Does he not see the paper for sale on news-stands in all parts of Germany? Has he not compared its specific teachings with the venomous anti-Semitism exuding from almost every page of Hitler's *Mein Kampf*? The two things are corollary! I have before me as I write a copy of *Der Stuermer* which I bought in Fulda last summer. It contains two significant pictures. One shows a group of twenty children standing in front of a chart containing about two scores of Jewish physiognomies. On the blackboard is written in script: "Who knows the Jew, knows the devil!" The other picture shows an evangelical minister and a rabbi (photograph) walking together on a public street. The caption says: "Rabbi and Pastor. The Descendant of the Christ-murderers and the Preacher of the Gospel in a Common Front!" In both *Der Stuermer* and other publications in Germany that summer I saw all too frequent evidence of the attempt to link all ministers of religion with the idea of treason. If he has not yet discovered it, our friend the Bishop will, I fear, learn that any attempt on his part to maintain loyalty to Christ and belief in the universality of the Church and the brotherhood of man will bring down upon him sooner or later the perfectly logical charge (from the Nazi point of view) of treasonable activities.

His own, to me pitiful, prejudice against the Church of Rome is all too patent. Why, may I ask, did the Bishop of Berlin actually authorize prayers in all the churches of his diocese for the *whole Church* and particularly for the Protestant congregations under Nazi oppression? I have no desire to whitewash the faults of Rome, but I have seen too much of the good side of that great worldwide communion not to resent having a bishop of the Church called "Catholic" express indignation over the "waste of printers' ink spilled in this connection." I have indisputable evidence that the leaders of the Roman Catholic Church in Germany face a tragically serious situation. I was personally present in Fulda this summer when the bishops and archbishops assembled at the tomb of St. Boniface. I saw what went on in the town and I know the methods taken to intimidate even such outstanding Christian noblemen as Cardinal Faulhaber of Munich. To call his activities "political" is tragically to obscure the real issue.

The Bishop may think himself most free of racial fanaticism, though I must frankly say that I feel his letter breathes an attitude which closely resembles such fanaticism. What has the partial Jewish ancestry of Pastor Jacobi to do with his leadership as a Christian? Should I object to the statements of our Lord which directly and indirectly condemn as utterly unacceptable the doctrines of race, blood, and soil, by saying, "to begin with, he is of Jewish descent"? The Bishop says that Jacobi, whose prominence in the struggle he resents, because of partial Jewish ancestry, has not been greatly interfered with—he was only beaten to within an inch of his life by four or five Nazi thugs who assailed him from behind. In "the interest of truth it must be said."

I would refer the Bishop in closing to *Mein Kampf* where Mr. Hitler says clearly that the fact of the existence of the doctrine in both Protestant and Catholic churches enjoining the idea of human brotherhood is a

great hindrance, since it erects a barrier to the whole-hearted cooperation of the Churches in anti-Semitic activities. It is tragic to see how small a barrier seems to have been erected in the mind and will of Bishop Herzog. It is the prevalence of this conscious or unconscious blindness not only in Germany but in the Church throughout the world, including the United States, which drives one to one's knees in supplication that we may all be forgiven for our failures to see the clear implications of Christ's glorious Gospel.

I will close by saying that I am quite conscious of the fact that the false sense of security which Bishop Herzog manifests in the face of Hitlerism, is found in counterpart among Churchmen facing other threats to the spiritual freedom and ethical leadership of the Church.

(Rev.) HENRY SMITH LEIPER,
Executive Secretary,
Universal Christian Council.

New York.

Error in a News Item

TO THE EDITOR: In the interests of accuracy may I correct the last statement in your account of my call to St. Paul's Church, Burlington, Vt.? You credit me with membership in the General Convention Commission on Evangelism. That should read, "House of Deputies' Committee on Evangelism." The confusion is a natural one, but I would prefer that it be cleared up. Thank you.

(Rev.) WILLIAM F. LEWIS,
Bozeman, Mont.

The Flood at Johnstown

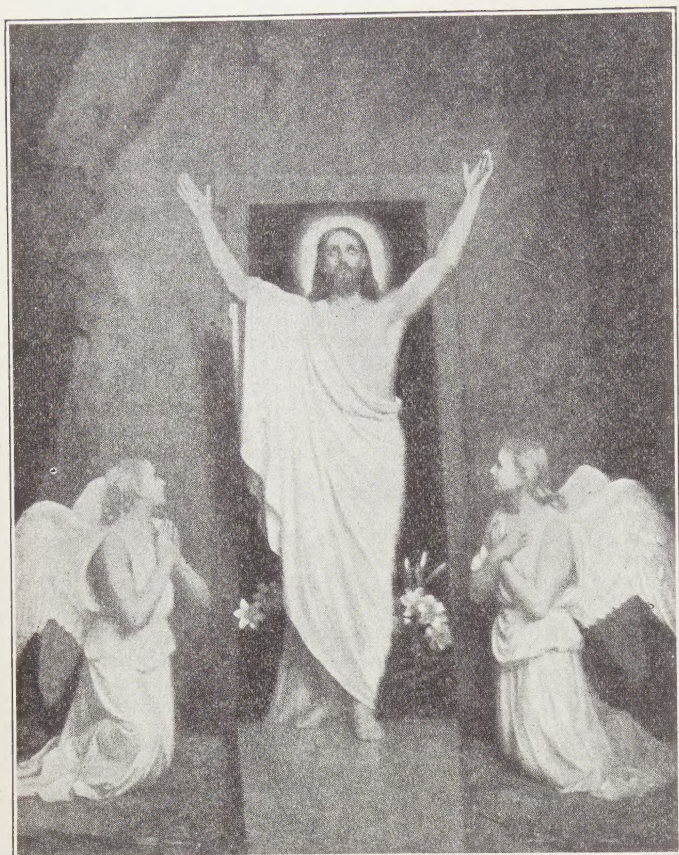
TO THE EDITOR: I was an eye-witness of the flood in Johnstown, Pa., on the 17th and 18th of March, and a kind providence placed me in the hands of the Rev. Fr. D. L. Reed and his estimable wife, which was a mercy; but I do not want to use space in your valuable paper to relate my experiences. I want, rather, to tell of the fearful destruction that came to St. Mark's rectory, the church, and the parish house. The interiors of these buildings, on the lower floors, were wrecked. Fr. Reed's library, an accumulation of years, is a total loss, so also is most of the beautiful furniture in the rectory. In the church the havoc was still greater. Pews were ripped loose and sent careening about. All of the movable furniture was tipped over and shifted around and, worst of all, the pipe organ is ruined. All the books, carpets, rugs, and everything that water and mud can destroy are gone. Speaking of mud can give only a faint idea of what I mean, to those who have not seen this particular kind of mud. It penetrated, daubed, and smeared everything it touched and like a plague it left an odor that will make it impossible to use the things that were contaminated by it.

The point to be emphasized is this: St. Mark's parish in Johnstown, Pa., is prostrate. Most of its membership live in the downtown section. Many of them are of moderate circumstances and they will be unable, for a long time, to fully recoup themselves. Therefore, they can do but little toward rehabilitating the church and rectory and the need in this respect is great. I have no authority to make an appeal to anyone for help in this emergency, but I would be less than human if my heart did not plead for these people in their suffering and especially for the Godly man and woman who are the servants of these people, the Rev. Fr. and Mrs. D. L. Reed, who are an honor to the Church and the cause it represents.

J. S. DELONG.

Rockford, Ill.

CONTRIBUTIONS for flood relief to dis-
(Continued on page 482)



EASTER

(A Meditation)

WHAT THINK YE of the dawn of that morn
Of amethyst and hyacinth blue,
And the slowly revealed outline
Of the rock-hewn tomb so new:

*The tenderness of Joseph of Arimathæa,
The Choral of little birds at their matins,
Perfume of the dew
Dripping from the upturned
Morning faces of flowers
Stirred by His tread:*

*Of the jeweled cobweb's finely spun thread,
And the supernal light that was shed
By guardian angels twain
At His feet and head:
Folden napkin and winding sheet:
The amaze of Mary, worshipful at His feet?*

ADAH REED PERKINS.



VOL. XCIV

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No. 15

EDITORIALS & COMMENTS

Whom Do You Seek?

THIS is an interesting fact that the Easter liturgical dramas through which the Church in the Middle Ages taught the people the Faith all begin with the question of the angels to the women who came early in the morning to the Sepulchre: "*Quem queritis in sepulchro, O Christicole?*" These dramas proclaim the Resurrection, but not at the very beginning; first they ask: "Whom seek ye in the Sepulchre, O Christians?" For centuries, the Easter drama was an important part of the celebration of Easter, either as an actual play, performed in the sanctuary in preparation for the great central service, or as a sung accompaniment to that service. But it always began with the question: "Whom do you seek?"

The answer was the reply of the women to the angels: "*Ihesum Nazarenum crucifixum, O Celicole.*" And the dialogue proceeded as in the Gospel story. Gradually there were additions, declaring the mystery, and bidding the people "believe and rejoice and praise God" because "Christ is risen; He is risen indeed." Once in a great while, in these present times, we get a sense of what the liturgical dramas meant to the Christians of the Middle Ages, when we see a congregation of children at a mystery play during Lent. Not only do they understand the lesson taught; they also take it to themselves and express their experience in greater devotion.

We can hardly expect that the Easter drama will again become an integral part of the services of the day. Some part of it does still remain in the graduals and introits and sequences of the season. Far too many Christians, however, regard these as part of the "Easter music" only. The teaching of the day is sought in the sermon.

Let us hasten to say that the sermon is an excellent place in which to look for it. Moreover, it is usually to be found there. There is a condition, though: the people must really be looking for it.

What do men and women seek on Easter Day? Some of them, Christian people at that, are looking for a Teacher. They want to know about God and they seek Christ that He may tell them. Many of these Christians, Catholics at that, express regret that the services of Holy Week are so full of

"emotion" in most churches. They try to find a preacher of the Passion who at the Three Hour Service on Good Friday will dwell upon what Our Lord spoke, rather than upon what He suffered on that day. On Easter morning, they wish to hear about the victory rather than the strife that preceded it. They shrink from anything "harrowing." Actually it has happened that people in this group have not attended any services during Holy Week. But they have been early at the church on Easter morning. Whom did they seek?

THERE are others, who are looking for comfort and reassurance. In these difficult days there are more of these than there have been in a long time. Many of them are young people, wondering what they are going to do a few weeks from now when they graduate from high school or college. It is amazing to all who are in the confidence of the young people around them to discover that they are looking to the Church for guidance and power. To be sure, they have always heard that the Church could give them these helps. But they did not think much about it until now. They seek the Christ who performed miracles: the "Strong Son of a Strong God."

We often hear it said that the Church must do certain things and do them as well as "secular agencies" do them. Recreation is important: the Church must offer it through the parish houses and offer it with all the best equipment. Clubs for young and old are provided by the world; the Church must make sure that its various organizations are as well planned and as well carried on as those. In short, the Church must try to do what the world does, and do it at least as well. Efforts have been made to follow this course. The result has been a falling off in the membership of the organizations of the Church. The world does certain things far better than the Church possibly can. As Fr. Hughson so often reminds us, the Church is here, not to compete with the world, but to convert it. Christian people feel this. Moreover, people who are not Christians feel it. They all know that the Daughters of the King is not the same thing as the neighborhood women's club; that the Brotherhood of St. Andrew is different from the men's club; that the Girls' Friendly Society is not simply a

group of girls meeting together for mutual aid. The Christian Faith makes all these, and all other, Church organizations not only something more than, but also something different from, "secular agencies," however good and necessary.

People seek many things from the Church. Sometimes they seek that which has little or nothing to do with the Christian Faith or even with Christian practice. The Church tries to give them what they ask. And to a certain large extent this is excellent. But very often they do not ask enough. They fail to seek the riches of the Christian Faith, they do not look for the rules of that good life which is the best life because it is the Christian Life. Why? We venture to think the reason is that they really have no idea what the Church has to give.

We know what that is: Christ crucified and risen again. "Jesus of Nazareth, crucified," the women replied to the angels when these *Celicole* asked them whom they sought. Then the angels said: "He is not here; He is risen and He goeth before you into Galilee." The women received in that moment the supreme gift of life. For they were told where their Lord was. Before them: on the well-known path to a familiar place. "There shall ye see Him, as He said unto you. Go your way." In that one instant they learned everything, they found everything that their souls desired.

But it all began with the first question: "Whom seek ye in the Sepulchre, O Christians?" And it all depended upon the answer to that first question: "Jesus of Nazareth, crucified."

Easter is the great day when Christian people seek the Lord. So much stress is put upon the festivity of the day that it sometimes happens that the more profound significance of it is missed. "Let us keep the feast" is more present in the minds of many people than the tremendous reason for it: "Christ our Passover is sacrificed for us." It is the Feast of the Christ who was crucified and is now risen from the dead. The joy is the end of pain; the festivity is the end of mourning.

Let us seek Jesus of Nazareth, crucified. If we do, we shall find the Christ who is risen. And we shall know that He goes before, where we must go. And we shall follow, with sure trust and confidence.

Disaster Averted

IT IS JOYOUS NEWS that the Church has responded so magnificently to the appeal of the National Council to make up the threatened missionary deficit by March 31st. Not only has the shortage of \$127,000 been fully made up but more pledges are coming in and many parishes have pledged a special offering for Easter. It is earnestly to be hoped that these will continue, because the amount set as a goal for March 31st is only that of the emergency schedule and the further sum of \$386,885 would be required to restore the normal budget set by General Convention in 1934.

A happy Easter has been assured in the missionary districts at home and abroad, for the National Council has sent messages to all of the missionary bishops, stating that the drastic cuts that were threatened would not be necessary this year. How much this means in terms of the life work of thousands of devoted missionaries, clerical and lay, who have gone into the mission field in the confidence that the Church at home would stand solidly behind them can scarcely be overestimated.

In addition to the restoration of the work in the mission field, it is to be hoped that the National Council at its next meeting will fill the vacant positions at the head of the Field and Social Service Departments in New York and that the ablest men available in the Church will be found for these

positions. It is true that the missionary work is of vital importance. It is also true that, at least under the present organization, adequate support for that work can be obtained only through an efficient Field Department under an executive secretary of experience and ability; and also that in these days of social and industrial change it is of the utmost importance to have an effective department of Christian Social Service at the Church's headquarters.

If the Field Department is to be continued a competent successor to Bishop Reinheimer must be found and put to work as soon as possible in preparation for the Every Member Canvass next fall. With all of the criticism that has been directed against the Field Department during recent years we do not recall any constructive and workable suggestions for organizing and promoting the Every Member Canvass on a nation-wide scale other than through some kind of field department. Details of the organization can and perhaps should be changed, but if the Field Department is to be continued at all it needs a first-class executive head and it needs him just as soon as the National Council can appoint him and put him to work. We earnestly hope that this will be one of the major orders of business at the April meeting of the National Council.

And no less important is it to have the Department of Christian Social Service headed by someone who will continue and enlarge upon the splendid work done by Dean Lathrop and by Fr. Barnes. For one thing, an effective Social Service Department is required in order to give general oversight to the many social service institutions and organizations throughout the Church and to see that they come up to the highest possible standard, so worthily representing the Church in the field of human relations. But it is still more important in these critical days to have an organization under a capable head at Church headquarters to give effect in various ways to the splendid leadership in social matters that the House of Bishops is giving to the Church. It is very easy to point to the Bishops' Pastoral Letters and to the resolutions of General Convention on social matters as merely words without corresponding action to make them effective. It is a prime function of the Social Service Department to give leadership and assistance to clergymen and laymen throughout the Church who are sincerely endeavoring to implement these words by their own teaching and example. Therefore, more than ever we need a first-class man as executive secretary of the Department of Christian Social Service, and we trust that this matter also will receive the attention of the National Council at its April meeting.

THE EMERGENCY SCHEDULE has been met. But the Church must not rest content with this accomplishment. It must be remembered that under the emergency budget only the minimum missionary work of the Church is being carried on, and that on a bare maintenance schedule. If we are truly to go forward in the missionary field much more than this is needed. Opportunities are constantly opening up before the Church on every hand, both at home and abroad, and advantage of them cannot be taken because of the lack of funds for advance work.

Moreover, we must begin now to look forward to 1937 and subsequent years. We cannot expect our great missionary enterprise to be dependent every year upon supplementary campaigns in February and March to make up the deficit that is threatened in January. We must get back to the more normal basis whereby the results of the Every Member Canvass in the

fall are an accurate index to the amount of support that will be forthcoming for the missionary work of the Church during the coming year.

Easter is upon us. Will we allow it to be followed by the post-Easter slump that has been so common in our churches in past years? Last year the Forward Movement did much to overcome this by extending the period of special Church activities to Whitsunday. This is a notable objective and the Forward Movement is stressing it again this year.

But we should like to suggest also that rectors and vestries begin immediately after Easter to plan for the Every Member Canvass so that it may be a more effective one this year than ever before and thus place both the work of the parish and that of the diocese and general Church on a more solid foundation for 1937. In parishes that have begun the work for their Every Member Canvass in the spring the results have been amply apparent in the following autumn. We urge that this practice be more widely adopted this year and that every rector and vestry at its first meeting after Easter study carefully the situation in the parish, the diocese, and the general Church and begin its plans for the best Every Member Canvass next fall that has ever been held.

Bishop McKim

SCARCELY had the joyous news of the meeting of the missionary deficit been received by the Church than it was followed by the sad news of the death of Bishop McKim, one of the Church's oldest and most beloved missionary veterans. Full of years and of honors, Bishop McKim entered into the life beyond just as the Church that he loved so well and served so faithfully was preparing to commemorate the last week of the earthly life of Our Lord. Should there really be any sadness at the peaceful death of a great Churchman at such an appropriate time, especially when, with St. Paul, he might well cry triumphantly, "I have fought the good fight, I have kept the faith"?

That Bishop McKim did fight a good fight and that he kept the faith no one can question. Never from his lips did one hear the watery heresy that one religion is as good as another and that the chief end of foreign missions is the helping of our Oriental brother to realize the best that is in his own tradition and culture. To Bishop McKim, as to every notable figure in the long line of missionary saints of all ages, even to the Apostles themselves, Christianity was the unique good news of the incarnate, crucified, risen Lord by whose name alone man might be saved.

We have not lightly referred to Bishop McKim as a great missionary. We earnestly believe that his name is worthy to be ranked with those of such famous missionaries as St. Augustine and St. Boniface, St. Ansgarius and St. Francis Xavier—in our own communion, Bishop Patteson and Bishop Kemper. All of these went into new and dangerous lands and preached the Gospel of the Risen Christ boldly, fearlessly, and with fervent zeal. Bishop McKim will find himself at home in the heavenly company of such immortals.

Did we write that the news of Bishop McKim's death brought sadness to the Church? We were wrong. Not sadness but joy is ours as we record the passing of this loyal servant of Christ, for he is indeed not dead but alive unto God through Jesus Christ Our Lord. As we say the words of the glorious Easter collect, "Almighty God, who through thine only begotten Son, Jesus Christ, hath overcome death and opened unto us the gate of everlasting Life . . .," let us remember with thanksgiving the soul of John McKim and pray for God's

blessing upon him as he, having passed through death, enters the gate of that same Everlasting Life.

Another Parish History

THE LATEST parish history that has come to our attention is that of St. John's Church, Montgomery, Ala., published locally under the title, *Historical Saint John's Church, 1834-1934*. The author is Miss May Averil Cook, a member of the historic parish which was the "President's Church" during the short time that Montgomery was the capital of the Confederacy. Miss Cook's sketch is a brief one but it is valuable in that it records the story of one of the truly notable churches of the South in interesting and consecutive form, together with illustrations of the church itself and a number of its rectors. There are, unfortunately, a good many typographical errors that detract from the appearance of the book, but not from its historical value.

In the World's News

BIGGEST NEWS STORY of the week was without doubt the execution of Bruno Richard Hauptmann for the murder of the Lindbergh baby, with its attendant revelations and denials, moves and counter-moves, between Governor Hoffman of New Jersey and Attorney General Wilentz. From the clouds of politics, sensationalism, and emotionalism which have characterized this unfortunate case almost from its very beginning, certain salient facts emerge: (1) The trial of Hauptmann at Flemington was a disgrace to the American public and to the prosecution, in its blatant emotionalism and hysteria, out of which it is difficult to imagine how justice could come. (2) Even discounting the emotional aspects of the trial, a case was built up against the defendant so strong that reasonable doubt could scarcely be claimed to exist. (3) Nevertheless a number of important points in the case have not been cleared up, indeed, may never be cleared up. (4) That it is possible for some doubts about the case to be entertained, especially as relating the genuineness of the evidence advanced by the prosecution in some points, is shown by the politically dangerous if not suicidal action of Governor Hoffman in attempting to reopen the case.

One of the great arguments for legal homicide, or execution, is the economy of killing men rather than supporting them for a lifetime in prison. It is to be hoped that those who advance this rather shockingly opportunistic justification of capital punishment will consider the millions of dollars spent upon this case, which would almost indubitably never have been spent if the prisoner had been sentenced to life imprisonment, in accordance with the practice of a few enlightened states—whose record for comparative infrequency of murder and for swift conviction should be a lesson to the whole world. Reasonable doubt is one thing when a man is being sentenced to imprisonment, but a very different thing when he is to be killed.

THE INTERNATIONAL SITUATION

PRESIDENT HITLER'S long awaited peace proposals were published on April Fools' Day. They included no concessions whatever from Germany's present position, but did offer to keep German troops in the Rhineland at their present number for the next four months, provided that France and Belgium made a similar pledge in regard to their own troops. Both sides of the border were to be supervised by an Italian-British commission. The nineteen points of the German proposal were, it was thought in many quarters, designed to carry out the

German policy of attempting to drive a wedge between France and England. In this they were not successful, for upon receipt of the proposal England dispatched a note to France and Belgium pledging joint action if the attempt at negotiations should fail. Italy was expected to send a similar note. The French were thoroughly disappointed in the German proposals, while the British and Belgians thought it possible that they might be used as a basis for negotiations.

THE RAINS BEGIN IN ETHIOPIA

AFTER A WEEK of extensive fighting between the Italians and Ethiopians, in which a number of Italian victories were claimed in Rome and denied in Addis Ababa, and the capital itself was bombed, the "little rains" began. Authorities asserted that these would not seriously impede the campaign. Nevertheless, in spite of the general belief in the press that the Ethiopian army was seriously depleted by the week's fighting, it was generally predicted that the war would last into a second year. Of considerable political importance was the drive of a small body of crack Italian troops into the British "sphere of influence" near Lake Tana, an important source of the Blue Nile. Undoubtedly Signor Mussolini feels that if during the present critical European situation he can establish Italian might in this portion of Ethiopia, it will eventually be possible for him to bring the whole country under the Italian yoke. It has been mentioned in these columns before that German and Italian interests are such that an alliance between them would scarcely be surprising. It is almost to be confidently expected if England attempts to stiffen sanctions because of this threat to British interests, and because of Italian bombardment of Red Cross units and use of poison gas, which are arousing intense popular indignation in England.

JAPAN AND RUSSIA

THE border troubles between Manchukuo (Japan) and Outer Mongolia (Russia) continued last week with a report from Tokyo that a squadron of Outer Mongolian airplanes bombed a frontier guard within Manchukuo, and one from Moscow that an invading Japanese Manchukuoan force had been driven back into Manchukuo after a thirty-mile invasion. A dispatch from London, copyrighted by the New York Times, asserted that rumors about the impending conclusion of an alliance between Germany and Japan had a basis in solid fact, asserting "conversation between the two governments may now be said to have reached a stage where it is possible to make the transaction complete if the two nations want to do so." The report tells of close military and industrial coöperation between the two countries. According to Gordon B. Enders, former personal adviser to the Panchen Lama of Tibet, in an interview copyrighted by the United Press, the rumors of the Japanese-German alliance have been confirmed by documents which came into the possession of the Tibetan government some time ago.

OTHER FOREIGN NEWS

THE FACT that popular opinion in Mexico is not by any means completely sympathetic with the present régime, was shown last week in a pitched battle between a "Cultural Mission" from the ministry of education, supported by agrarians, and a group of Roman Catholic sympathizers, in which eighteen were killed. President Cardenas, personally investigating the uprising, spoke from the altar of a Roman Catholic church, ordering the priests to leave town within twenty-four hours. The president accused "those who live in luxury and

(Continued on page 467)

Everyday Religion

Peter's Soliloquy

WHAT A SABBATH! Fagged as I am, were I but in Capernaum I would push off in the boat even alone, and row furiously, storm or no storm. But to sit here in this Bethany, hidden away behind these weeping women is more than a man can bear. I've cried my eyes out. I have no more tears.

Where is Andrew? Does he know, I wonder, how I cursed and swore in the High Priest's kitchen? No matter. Let the whole world know. I am no better than Judas.

Where is my brother Andrew? Ah, that day when he brought me to the Master and we made up our minds to follow Him if ever He should call us! And I did follow, didn't I?

I must be something like that wild man who leaped down at us when we grounded the boat at Gerasa. He had a legion of demons in him—and I have one. I'm two men. The coward in me spoke up again. And I thought I had him beaten after that time in Cæsarea when the Master called him Satan. I can see now where I let him come back. It was that last quarrel we had in the Upper Room about who should be first.

What to do now? I suppose I can go back to Galilee. Zebedee will take me on in the boats. But how shall I ever face it? Why, to be in my own house will be torture. He cured mother's fever that Sabbath evening after we came home from the synagogue. How shall I ever face her? It's true I saw red and struck off Malchus' ear. But the High Priest's kitchen—when I tell her about that I shall have to hide my face.

And then there's His little room upstairs where He always stayed; where they opened the hatchway for the young man with the palsy. Ah, he was a sinner too! I remember how I hated to have him dropped down that way in my good home.

He was a sinner too, and the Master pardoned him.

What is this He said about rising again on the third day? He said it once or twice. But then, we don't know what He said. It was a parable, I guess. The Rabbis teach something about rising again—Abraham's bosom. But how can I confess to Him if He's on Abraham's bosom? Where is that? If I could just see Him once more face to face, He would give me a new start.

And yet, life isn't all gone. I don't see the way. I can't tell what to do. At least I can go back to fishing and fight it out every day to be Peter—He did call me that—and not shifting sand.

The women are still moaning. I forgive Judas. I forgive those maids in the High Priest's kitchen. Lord, wherever you are, forgive me once more.

EASTER THOUGHT

LOVE'S were the hands which held Him last—
Friend who had died for friend—
Love's are the only hands which cling
On to the very end!

Love's were the eyes to see Him first
After a night of tears—
Love's are the eyes which find Him now
Under the veil of years!

LILLA VASS SHEPHERD.

He Is Risen Indeed!

By the Rev. William G. Peck, S.T.D.

THE RESURRECTION of the Lord Jesus Christ from the tomb is one of the most firmly attested facts of history. That is the conclusion which remains after more than a century of the most searching critical examination of the records. There are some discrepancies in the Gospel narratives; but there is complete unanimity concerning the fundamental assertions that the tomb in which the body of Jesus had been laid was discovered on the third day to be empty; that this news had a staggering and bewildering effect upon the disciples; and that they afterwards saw and conversed with Jesus in such manner as to dispel all their doubts. The discrepancies are very slight in comparison with this emphatic agreement concerning the central issues. And it is true to say that the records have emerged from the severe tests of the past century of criticism, substantially undamaged.

It is quite clear that something happened. If Jesus, having died upon the cross, had been buried, and no idea of a resurrection had occurred at the time immediately following, it is inconceivable, as I have argued before, that within thirty years the whole Christian community could have been persuaded to accept the accounts which then began to be published in literary form. The New Testament record is emphatic in asserting that the Resurrection was employed as the strongest argument in the primitive apologetic. Those who have assailed the Christian belief have therefore, for the most part, felt it necessary to seek for an explanation which would at once account for that belief and rob it of factual basis. They have provided a number of alternative theories, and not one of them is the least likely. Indeed, the complete failure of the attempt to explain what happened, upon the assumption that the Church is mistaken, has actually become a very strong argument for the traditional belief.

It is all very well for half-informed literary gentlemen to shrug their skeptical shoulders, and to assume that the Christian Faith is now no more than a pathetic survival. We must invite them to leave the realms of airy prejudice, and to consider facts. And we must point out that very great scholars and thinkers, men who really understand the critical problems involved, find themselves compelled to accept the Resurrection story; and that those critics, however eminent, who have done their best to dispose of that story, have most manifestly failed.

The wiser and more realistic of these latter have set out from the conviction, reached after profound study of the narratives, that the body of Jesus was actually missing, either from the grave in which it was laid, or from a grave which was mistakenly supposed to be His. They assume that there was an empty tomb which could be used as evidence. The three theories which may be called classical in this type, are those of Reimarus, Otto Holtzmann, and Hase. Let us look at them.

Reimarus felt it necessary to account for the strong consensus of statement in the Gospel narratives. It is important to remember that so great a student was more impressed by the agreement than by the discrepancies. But he was determined to reject the story, and he suggested that the disciples had from the first agreed upon what account they would give, because they were concerned to conceal the fact that they had stolen the body. This was the explanation of the Resurrection faith offered by Reimarus, and thus all his scholar-

ship did not prevent his coming to a very silly conclusion. For how these Galileans managed to carry away the body under the eyes of the guard, it is impossible to surmise. Certain it is that if the soldiers had really been asleep, that would have been the very last thing they would have admitted. But even supposing that by some unthinkable means a few disciples had succeeded in this, how did they then dispose of the body in such a manner that the truth never leaked out in the Christian circle? Either the body was stolen by the whole Christian community, or it was stolen by a few whose attitude to the rest we are merely allowed to guess. The former hypothesis is nonsense. The latter gives very little assurance that the secret could long be kept.

BUT THERE ARE further improbabilities in the suggestion. What was the inspiring idea that led these men, broken and discouraged by the events of the trial and crucifixion, and evidently thoroughly frightened, to attempt an adventure which even if successful could only involve them in more trouble and danger? And is it really credible that the Catholic Faith was founded upon so shoddy a trick? Does this sort of gangster episode fit in with the psychological atmosphere, with the decent moral simplicity of the apostolic community so far as we are able to discern it? These are a few of the many objections to a theory which, upon the face of it, is most unconvincing.

It was followed by the suggestion of Otto Holtzmann, that the tomb was empty because the body of Jesus had been removed by Joseph of Arimathea to some other grave. Apart from the consideration that in that case the grave-clothes would not have been left behind, as the records declare, the fact is that there is not a shred of evidence that Joseph of Arimathea ever did such a thing; or that, if he had moved the body, he had the slightest reason for concealing the fact. But apparently we are asked to believe that he allowed the Christians to jump to conclusions and to fall under persecution for their belief, when a word from him would have explained everything. The narratives, however, agree that the Christians did not jump to wild conclusions. They required a deal of convincing. And when Peter and John saw the grave-clothes lying in the tomb, they knew at any rate that there must have occurred something more than a simple translation of the body to another grave. Is it too fanciful to suppose that this point is mentioned in the records because it was originally felt to be so important?

ANOTHER THEORY has explained that what must really have happened was this: The women going to the garden in the early morning, found an empty tomb, a new, unused grave, which they mistook for that of Jesus. They straightway assumed that He had risen, and managed to convince all their friends. And nobody discovered the mistake! This is all in flat contradiction of the narratives, which tell us how Mary, so far from leaping to astonishing conclusions, did a most sensible thing. Finding that the tomb was empty, and seeing someone whom she supposed to be the gardener, she asked where the Lord's body had been laid. But this theory, again, overlooks a vital piece of evidence. If from the tomb found by the women, Jesus had not risen, but had merely been

removed, then *someone else had risen!* For there were the folded grave-clothes. Therefore it could not have been a *new* tomb.

WE COME to the final theory of those which assume the discovery of an empty tomb. It was Hase who propounded the explanation that Jesus did not die on the cross, but only swooned: that in the cool tomb He revived, made His way back to His followers, who hailed Him as risen from the dead. Surely, when it comes to this sort of thing, the critic must be growing desperate! The Gospel narratives make a point of explaining in a special way that Jesus was actually dead before He was taken down from the cross. But the notion that one who had suffered all the strain of the Agony, Trial, and Crucifixion, could recover in the tomb, could remove the stone, evade the guard, and, carrying his torn and tortured body back to his disciples, convince them that he was the victorious conqueror of death, is too much for our minds to accept. We prefer straightforward miracles to fantastic marvels. The question remains, too, as to what eventually became of Jesus. Surely any subsequent history of His must have been an embarrassment to the Christian community—a skeleton in their cupboard! And was He a party to the deception which was practised upon the world by these people? This kind of thing might make a third rate movie, but it is a poor foundation for the Christian Faith, upon any account of that Faith.

We pass on, then, to those theories which assume that the accounts of the empty tomb may be disregarded. We shall see in a moment that this is a rash and impolitic assumption, the exposure of which must reduce all these theories to the level of idle day-dreams. We have called the other school, those who set out to explain an empty tomb, wiser and more realistic; and that judgment is just. For the lofty dismissal of the story of the empty tomb can be justified only upon critical canons which would warrant the dismissal of the entire story, and thus leave nothing to be explained. But these critics expend a vast amount of ingenuity in explaining what they choose to accept as a fact: that though all the accounts of the empty tomb are false, the story is to be believed when it tells us that for some reason or other the disciples thought that they saw and spoke with Jesus after His burial.

Renan put forth a vision theory, that was purely subjective. He supposed that a mass-illusion, starting with the women, spread through the whole community of the disciples; but he never accounted for such a mass-suggestion of victory arising from the gloom and depression which had descended upon our Lord's followers. Keim essayed a stronger theory, in the suggestion that the "visions" were not merely subjective, but were actually impressed upon the minds of the disciples by the action of our Lord Himself, who was now "in the higher world of spirits." But the question must be asked, Why was it necessary for that impression to include the illusion that the Risen Jesus was still in the body, which bore the marks of the nails, and could be handled by the skeptical Thomas who must have been in a more advanced state of illusion than any of the others?

A more recent hypothesis, which really goes back for its origin to Dr. Martineau, supposes that all the Resurrection appearances can be explained as mystical experiences of the disciples—quite real in an exalted order of reality, but not in the order of the physical world or of ordinary historical events. This argument appears to be strengthened by the apparent fact that our Lord's post-resurrection appearances were not witnessed by any who were not already num-

bered among His followers. Yet it asks too much of common sense. What reason is there to suppose that the disciples and the general body of believers were all mystics of advanced development and thus capable of such experience? And how strange that five hundred of them should at one time and in one place undergo an identical mystical experience! And how much stranger that they should unanimously fail to recognize its "mystical" nature, and suppose that they had actually seen the body which had been laid in the tomb!

But there is another consideration, much more direct and convincing than these, which demolishes every theory that attempts to ignore the empty tomb. Unless the Christian narratives are hopelessly misleading, the apostles began, immediately after Pentecost, a public ministry, in which the leading feature of their preaching was an emphatic assertion of the Resurrection. They meant, most certainly, that Jesus had been raised up from the grave. And if the Jewish authorities had been able to declare that the body of Jesus was still in the tomb where it had been placed, they could have silenced and utterly discredited the Christians in a moment. Nothing would have given them greater satisfaction; but they could not do it. All they could accomplish was the invention of the singularly unconvincing story that the soldiers had, with truly wonderful readiness, confessed that they were asleep on duty, and that the disciples had stolen the body. How the sleeping soldiers were supposed to know what had happened during their slumber, was a point left unexplained.

The sure and clear deduction is that the authorities did not deny that the tomb was empty, and had been empty since shortly after the burial, because they were aware that they could not produce the body, and had all along been unable to do so.

THUS we are driven back to the position that the tomb was empty. Either Jesus had risen as the conqueror of death, or something else had happened. And what that something else may have been, passes the wit of man to discover. We have seen the theories that have been offered by hostile criticism, and how frail they have proved under the weight of counter-criticism. And we must remember that any theory has to account for the glowing confidence, the missionary fervor, of the apostolic Church. We must reflect also that the evidence in the primitive Christian community must have been sufficient to satisfy the intellectual acumen of St. Paul. It is an extraordinary fact that these unassuming records should have proved so baffling to the most resolute modern attacks. It seems that they always provide some insuperable obstacle to the most carefully devised theory intended to explain them away. Are we mere romantics if we assume that they are successful only because they happen to tell the truth?

The enemies of the Faith denied. Its supporters affirmed. But those first enemies were involved in the collapse of the Jewish nation and the termination of the Jewish testament. The friends of the Faith went forth to the conquest of the world; and there still glows in their hearts the Easter confidence.

The Catholic religion is the religion of Incarnation. And Christ, in His holy Incarnation came back from the gates of death to a world that had crucified Him, saying, "All hail!" That is the divine answer to the Cross which men had devised for Him. And though men still refuse and deny and persecute, the Risen Christ abides with pierced hands outstretched in welcome to a world now very sick and bewildered by its own faithlessness.

The Bookbinder of Nightingale Lane

By Edith M. Almedingen

Author of *From Rome to Canterbury*

NO, THERE has never been a nightingale here within living memory. But a great historian once lived here, by the name of Soloviev, and we call a nightingale "solovey" in Russia, hence Nightingale Lane explains itself. Just stand near this corner and you will get a good glimpse of it. Funny kind of street for old St. Petersburg, don't you think so?—all twists and turns the whole length of it. Quite wealthy people used to live here a long time ago. They could afford big gardens, but all these high walls hid them from view.

There is one house well to the front in the lane, though. The old man was very poor and he could not afford a high wall to this house and the strip of garden he had. It is more of a cottage than a real house, really. There are two rooms and just two windows to each floor. He had no need for space, that old man, bless him. I am afraid you may find the door locked. If you were to break the lock, you would find precious little except cobwebs and thick dust inside. It has not been lived in since the beginning of the Revolution—nearly twenty years ago.

Ramsay, the old bookbinder, once lived here. His little shop was on the ground floor. In summer time he used to keep his front door open and worked almost always in the fresh air. No child or dog would pass him but he had a kind word to say to all of them. But not to the proud folks behind those high garden walls. They frowned at Ramsay, as they drove past in their elegant carriages. You see, they thought that he and "his shop" lowered the social standing of their lane. Which was silly, unforgivable snobbishness. A man like Ramsay could not "lower" any place where he chose to live. Rather, it would be the other way round.

He was a slight, small man. A bit lame, too. His hair, as I remember it, was very white and always untidy. But when you looked at him, you just could not help remembering that God loved this world very much indeed. Otherwise I doubt if He would have let folks like Ramsay be born into it.

People cheated him and wronged him right and left. You can't make a terrible lot of money by just binding books. Old Ramsay never said a harsh word against anyone, nor did he ever grumble about life. And his own had never been a bed of roses. His wife died ages ago. His three sons were lost in the war. He had one daughter, whom he loved deeply, and she married a sorry rake of a man who later deserted her. So she went back to Nightingale Lane and everybody loved her. Old Ramsay adored her. I can see her now, a slim pretty woman with big violet eyes and dark hair and something of her father's great heart in her shy smile. Old folks round here still remember Anne Ramsay. But my story is about the old man.

It happened right at the very beginning of the trouble, and all the folks behind the high garden walls had to flee for their lives. Ramsay, of course, had to put up his shutters in no time, since nobody then wanted to have any books bound. And soon it was discovered that, though he had lived in Russia for something like forty years, he was still a British subject, and important gentlemen in khaki from the English military mission came to call on him. "Here you are, Ramsay" they said, "We have found that your papers are all in order and we are doing all we can to get our nationals out of this country. You will have to travel through Finland, up to the North, cross the Swedish frontier at Haparanda and then go down and embark from

Bergen. Your fare will be paid by the government if you can't afford it."

Old Ramsay's eyes lit up like twin blue stars.

"And could I go back to where my folks used to live, near Stirling?" he asked, "Some cousins of mine still live there."

"You will be able to go anywhere you like," they assured him.

"That's grand," chuckled old Ramsay. "But I have a daughter with me. She will have to come along."

"Of course, she must not be left behind," they said and went off.

WELL, for the next ten days old Ramsay was almost beside himself with excitement. Talk about his dear old country? He talked by the hour and nobody got tired of listening to him. He put such a lot of life into every word he used that you sort of saw it all. There were purple and gold lights on the hills of his country, and, as he spoke, he painted one little picture after another. All of us round Nightingale Lane were glad that old Ramsay was getting back home at last.

His papers were all in order, and the gentlemen in khaki came once again. When they saw his daughter's passport, their faces became grave.

"We had no idea your daughter was married," they said, and old Ramsay flushed. He so much hated having even to mention his son-in-law. There was just nothing good to be said about him, and it was said that old Ramsay would have been hard put to it to condemn the greatest criminal known to history.

"She's been living here with me for more than ten years," he spoke very quietly. "We don't even know if her husband is still alive."

"But she never got a divorce, did she?" They questioned him hard.

And old Ramsay's flush deepened. Oh, no, his Anne would never have dreamed about such a thing as divorce. She was still a married woman, but clumsily, inarticulately, he had to admit that his son-in-law had behaved very badly.

"My daughter's home is here with me" he added with his usual calm dignity.

But they were not concerned about that at all. They said bluntly enough that Anne's marriage was going to make things rather difficult.

"That marriage has made her a Russian subject," they explained. "You see that we can't . . ."

Old Ramsay heard them out. Anne, because of her alien marriage, would not be allowed to leave the country with her father. Such was the law. Ramsay understood.

"Many thanks for having explained it to me, gentlemen" he said as quietly as ever, "I am going to stay on. It would be out of all question to leave her behind."

They argued with him, of course. They said that very soon Russia would be no fit place for foreigners, like him, to live in. It was his plain duty to leave while he had a chance. They spoke of self-preservation and such like things. He listened politely enough, but his mind was made up.

Once I heard him say that there was very good hard granite

(Continued on page 466)

American Cathedrals

Rhode Island, Connecticut, Newark, and New Jersey

By Clinton Rogers Woodruff

WHEN I CAME to the diocese of New Jersey twenty years ago," writes Bishop Matthews, "I found an organization on paper called the 'Cathedral Foundation of the Diocese of New Jersey,' duly incorporated, and not functioning. I addressed myself to the task of making this organization function, and I think it has done so to considerable effect."

The "Cathedral Foundation" has overlordship of the Cathedral, and really of all diocesan affairs. In other words, it elects the dean of the Cathedral, and also makes an appropriation from its funds for his salary, in part, at any rate. This Cathedral foundation also elects and controls all diocesan boards, missions, social service, and education, also the student work at Princeton. In effect, the foundation exercises the functions of the diocesan convention to a large extent during the intervals of the meeting of the convention.

"We are in process of building," the Bishop says, "a new Cathedral in Trenton, rather a bold procedure, which at the present time some of our critics would say was 'brash.' There are, however, some people of faith and devotion left whom the critics have not observed and do not ordinarily meet. My feeling with regard to our Cathedral is that it should be endowed sufficiently to carry on a real diocesan work of missions, social service, and religious education, not, of course, without the help and cooperation of the diocese, but serving as a focal center in which all diocesan interests and activities are headed up.

"The last thought in my mind is that it should be a glorified parish. My hope is that the Cathedral chapter, though elected by the congregation, eventually should be representative of the diocese, and have a membership that is extra-parochial, in part, at any rate. The trouble with regard to Cathedral building in America is that the Cathedral is the last thing thought of in the diocese, and a later development of our American diocesan life, instead of being as it is in England, the mother church of the diocese in some real sense.

"In view of this," the Bishop goes on to say, "it is essential that the idea of the 'mother church' should be emphasized, and unless the Cathedral can be made in very fact a diocesan asset of the first order, and a focal center from which should radiate all diocesan life and activity, it would be far better not to have one at all; but how a bishop is going to function without a Cathedral it is a little difficult to see."

For years Bishop Matthews made the claim that the Cathedral in New Jersey was an invisible one, but diocese wide and with the "sky for its roof"—all a very pretty picture, perhaps, but it is difficult to heat an interior of that description. In his judgment, it became necessary to put this ideal

into visible form. So the ground was broken for the first unit of the Cathedral building. Trinity Cathedral, like the one in the diocese of Pennsylvania, began to take concrete shape under plans prepared by Samuel E. Mountford, a well known Churchman of the diocese.

The crypt was dedicated on December 15, 1935 with dignified and appropriate ceremonies and at that time the recently organized Guild of Cathedral Builders presented its report. The members of this Guild will help not only in the building of the Cathedral, but also by their fellowship and prayers develop that sense of corporate unity of the diocese

which it is the function of the Cathedral to foster. Bishop Matthews is the honorary president, the president is Mrs. F. W. Roebling, wife of the donor of the synod hall and the crypt, which latter has been completed. J. J. Thomas of Trenton is the treasurer and Canon R. B. Gribbon is the secretary.



NAVE OF THE CRYPT CHAPEL
Trinity Cathedral, Trenton, N. J.

IN PROVIDENCE, R. I., the name of the Cathedral is the Cathedral of St. John, a converted parish, the conversion having taken place on June 11, 1929. The relation of the Cathedral to the diocese is that of a parish, the diocesan convention having no control.

The Cathedral corporation was organized some years before but did not begin to function very actively until 1929.

In presenting the twenty-first annual report of the Cathedral corporation, which long antedated the formal transfer, the secretary, Prof. Henry B. Huntington, quoted the resolution passed in 1929, which read:

"Resolved, That this convention recognizing the generosity and high purpose of St. John's Church, and welcoming the opportunity now offered for the immediate establishment of a Cathedral in this diocese does hereby approve this offer and its acceptance by the Cathedral corporation and the establishment of a Cathedral for this diocese to be known as the Cathedral of St. John in accordance with the purposes and plan set forth in the amended constitution of the Cathedral corporation."

The corporation of St. John's Church transferred to the Cathedral corporation as of June 1, 1929, its invested funds to the amount of more than \$200,000. Thus, after nearly a quarter of a century, the dream of Bishop McVickar was happily fulfilled. The constant use of the buildings for diocesan occasions and the readiness of parishes from far and near to frequent it, the gathering of diocesan activities at this point, and the stimulated life of the Cathedral congregation, have already proved the beneficial effect of the new régime. The personal and spiritual help which the Cathedral gives to the

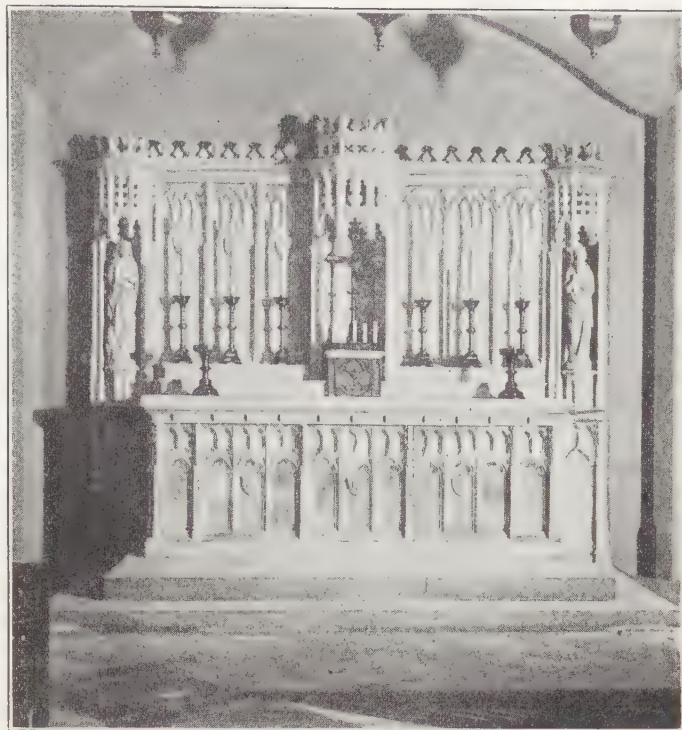
bishop is incalculable. Here visiting bishops and clergy are received and heard as on the occasion of the visits of the Bishops of Winchester and Aberdeen; from time to time rectors of Rhode Island parishes share the privileges of the pulpit; here the organizations of the diocese or of the general Church, such as the Sunday school congregations and the Church Army, assemble for their public services; every week at an early hour the bishop celebrates the Holy Communion for congregations in increasing number. The ministrations of the dean and the canons extend to an ever-increasing number of families who preserve the tradition of St. John's as a parish church. Upon their contributions the Cathedral still depends for maintenance. The Church in Rhode Island has an unparalleled opportunity, Bishop Perry pointed out in one of his diocesan addresses, "to develop and secure for all time on this spot where Providence had its origin a beautiful group of buildings and grounds as a witness to the religious motives which inspired the founders of the city, and as a center of dynamic spiritual forces which will be felt through the state. A substantial factor in this project, indicating the far-reaching service which may



ST. JOHN'S CATHEDRAL, PROVIDENCE, R. I.

be rendered in connection with the Cathedral, is the inauguration of St. Dunstan's College of Sacred Music. In one of the buildings on Benefit street secured for the purpose a beginning was made by the opening of the choir school. The progress of the school has been successful beyond all expectation. . . . For its use the chapel of the Cathedral has been set apart by the chapter. The Cathedral and one parish church in the city will be the first to receive from the college the entire direction and training of their choirs. Brown University will associate with itself the college as a section of its department of music. Parishes throughout the diocese will have the privilege of turning to the college for material, counsel, and instruction, in the conduct of Church music."

Christ Church Cathedral, Hartford, Conn., is a converted parish, chartered by the state legislature, as an entirely separate corporation. In Connecticut all parishes derive their charters from the legislature through the diocese. The conversion took place in 1919, about a year after Dean Colladay became rector of the old parish. The move had been contemplated for many years, and a board of trustees of the Cathedral had been incorporated by the legislature in 1913, under the presidency of the Bishop, the Rt. Rev. Chauncey Bunce



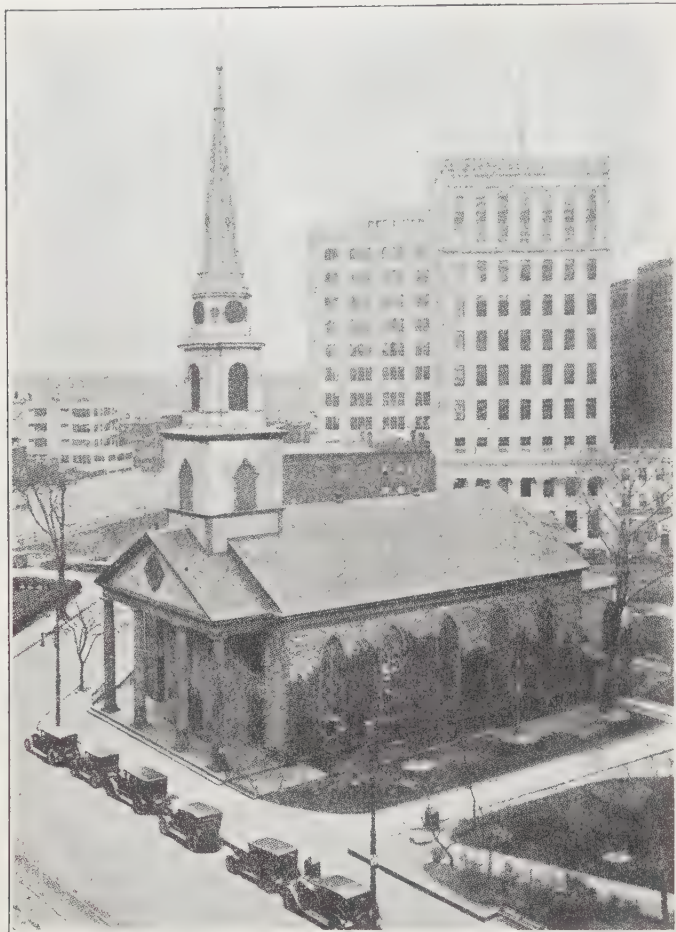
ALTAR OF THE CRYPT CHAPEL
Trinity Cathedral, Trenton, N. J.

Brewster. They were instructed to suggest a proper way of establishing the Cathedral, and in 1917 recommended to the diocesan convention that Christ Church, the oldest parish in Hartford, the capital of the state, should be chosen as the Cathedral church. This recommendation was adopted.

The reason for the conversion was the desire of the diocese for a Cathedral—really the desire of the Bishop and a small



REREDOS OF CHRIST CHURCH CATHEDRAL
Hartford, Conn.



TRINITY CHURCH, NEWARK
Now in Use as a Pro-Cathedral

but influential group in the diocese. Also Christ Church was in the center of the city, well endowed, and largely under the influence of some of those who were interested in the Cathedral project. It seemed very well adapted for the purpose, also some such move was the best way of saving its values. Some of those who were instrumental in bringing about this move later contributed largely to its endowments by legacy, and greatly increased the adequacy of its plant, so that the Cathedral is able to carry on with comparatively small income from the parishioners.

According to the second article of the constitution, the Cathedral is "The diocesan church, the official seat and spiritual home of the Bishop, and the center of diocesan work and worship." Since its organization, the diocese has established an executive council, which meets at the diocesan house, not far from the Cathedral; this has naturally become the center of diocesan work, but otherwise that article still holds. Most of the conventions are held at the Cathedral; also most of the ordinations, and many other diocesan functions. The bishop resides over the chapter. He has the right to determine the ritual of the Cathedral, and to use the Cathedral or preach in it at any time on giving due notice, as specified in the constitution. He nominates the dean, who is elected by the chapter, and may be removed only by a two-thirds vote of all members of the chapter.

Diocesan control of the Cathedral, apart from that exercised by the bishop, is cared for by the requirement that all six archdeacons of the diocese are *ex-officio* members of the chapter, and three lay presbyters and three laymen elected by the diocesan convention for three years.

While the diocese was indifferent about the Cathedral before it was incorporated, and very much "on the fence" for a number of years afterwards, it is now, with the exception of a few clergy, quite satisfied to have it, and for the most part feels very cordial and even enthusiastic toward it.

Trinity Cathedral, Newark, N. J., is Trinity Church temporarily serving for Cathedral uses. This arrangement was entered into by Bishop Stearley and the "rector, wardens, and vestry" in the early winter of 1917. While the arrangement lasts the bishop has the ordering of the mode of worship, and the rector of the parish has the title of dean. The church and parish house are free for diocesan uses. Thus until some four or five years ago, and continuing a use of many years prior to the Cathedral arrangement, the church and parish house were used by the diocesan convention; that use, however, owing to the increased size of the convention and traffic conditions about the church, has had to be abandoned.

A site about ten miles from the city was purchased some five years ago where the new Cathedral is to be built. Until 1934 the diocese contributed \$250 annually to Trinity parish for uses made of the church and parish house. Owing to diminished uses now made that appropriation has been discontinued.

Trinity Church is two hundred years old, well placed in the downtown district and is advantaged in its work and influence by the "Cathedral." Its rector and vestry, realizing its temporary character as a Cathedral, have consistently maintained its parish character. It is the hope and feeling that it will not suffer loss when the Cathedral title must be given up. The bishops have been mindful of the future well-being of this important parish and accepted this policy. Though it is Pro-Cathedral in character, the parish has avoided use of that term, as possibly hurtful to the parish status.

An Easter Message

I AM COME that they might have life, and that they might have it more abundantly." These words from the Gospel of St. John show the purport of our Lord's desire and purpose for mankind. He came to give us fuller life here and, through union with God, eternal life hereafter. And this is the significance of Easter: the triumph of life. Death is not final, for in Christ "death is swallowed up in victory."

Upon this faith the Church was built, and while this faith remains a power in the world, humanity cannot fail to march onward and upward, unafraid of the vast and seemingly indifferent forces of nature, undismayed by temporary failures, never doubting but that the final outcome of creation is to be the glory of God and the manifestation of men as the sons of God.

This faith in the final triumph of life raises an issue which is beyond all other issues in importance, for it is a transcendent and eternal issue. Economic and political problems may baffle and dismay us, but they cannot defeat the will to live, nor prevent the final victory of life, nor should we permit them, in spite of their urgency, to obscure the main issue. Where, moreover, apart from the power of this faith and of the righteousness of Christ, may we hope to find a force great enough to unify mankind, to bring order out of the present chaotic condition of the world, and to establish peace on earth?

There is, in the Easter message, a vitality and a buoyancy which help to renew in our hearts this high faith. Participation in the Easter services and in its rejoicing is a tonic to the spirit. May its blessings be ours, and may the whole world rise to new faith in the risen Christ this coming Easter Day.

—John H. Yates.

The Sixth Precept of the Church

To Contribute to the Support of Our Pastors

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

HOW IS ANYONE to say anything fresh on this subject? For it has been discussed for years, and it is still a weak spot. And I think everyone in the country is heartily sick of the words budget, quota, program, and challenge. We have been challenged steadily since the days of the Laymen's Missionary Movement ("Evangelize the world in this generation"), till now when a man says "challenge" we just stop listening. But the subject is rather important, because the things the Church wants (by her duty in the world) to accomplish, all cost money, even to feed and clothe the man doing the duty.

We cannot nowadays go on the basis of the communism of the primitive Church, nor on the mendicancy of St. Francis; they are not generally practical. But the principle in each case is not out of date.

The tithe or tenth is not equitable. It is too little for some, too much for others. The man whose income was published the other day as being \$650,000 a year would give \$65,000, truly an enormous sum for any man to give. But he would have left for himself \$585,000, which even at 3 per cent interest would give him \$17,550 annual income or \$338 per week. And it is not how much you give, but how much you have left after giving, that determines whether you have made a sacrifice or not. Consider the man whose income is \$2,500. He would give \$250 a year—and how many are there of that income who give that amount in the year to the Church? I don't believe there are ten. If that man gives a dollar a Sunday, he thinks he is doing well, may even be tempted thereby to have opinions about parish management.

Where I think we are making a mistake is in looking too exclusively at the big incomes, whereas nearly all the people in this country are poor. Even the government's recent figures show that the great majority of American families have an income of less than \$1,500 a year. To them \$2,500 would be wealth indeed. The magazine *Fortune* (February, 1932) estimated that the top limit of one-third of the families in America was \$1,200 a year, and that 75 per cent of American families were definitely under \$2,000 yearly. "Less than half the homes in America measure up to *minimum standards* of health and decency" (Dr. E. E. Wood: *Recent Trends in American Housing*). The building trades also have gone on the basis of the \$10,000 house; while the government says that the \$3,000 house, to be paid in 15 years, is the very most that most Americans can reach, even when free from sickness and accidents. When Henry Ford got the ridiculous idea of the poor man as a market, the motor car business, and the hundred others allied with it, at last got on firm ground. And in the Church we have got to get down to earth, and cut our projects according to our cloth. Woolworth is doing well on nickels.

Among the standard jokes of the world is the one about clerical ignorance of business. The priest is notoriously unbusinesslike, and most diocesan conventions are enlivened (and much they need it) by lay stories on the subject. But the priest goes home and, aided by his wife, begins to turn economic handsprings that leave him after all, at the end of the year, with the phone paid for and the coal paid for and the

doctor paid, and his own cassock mended for another year. So I am not going to admit that the clergy are not good business men. But I suggest this proposition: that some of our successful laymen ought to consider giving not less money but much more time to the Church, on this very matter of diocesan and parish finance, particularly for missionary work. Whether the priest is a business man or not, he ought not to have to be burdened with the raising or spending of money. On general policies he must of course as rector have a voice or a veto; but beyond that he should not have to worry about it any more than about sweeping out the church or tuning the organ.

I ask prosperous laymen to consider if their whole duty to the Church is covered by what they are doing now, though that includes help of all sorts and large sums of money given. There is here an avenue of service to the Church. We all know how a few high-grade financiers turned the confusion and disorder of a score of funds and schemes into the present simplified and efficient Pension Fund. What is now suggested is that instead of the present *ad hoc* yells for help, we develop a Ten Year Plan—not to be then ended, but rather to be by then in general operation. Let the laymen organize it and run it. Let them help the Church to end conditions as they have been, and get the Church's finances on a better basis. It can be done, but not in a month or a year. It can be done, but not by the clergy alone, nor by the National Council alone. It can be done, but not by hysterical, undignified appeals every time we run short.

BUT FIRST consider our bishops. I can look at this only from the outside, but judging by this and that, I feel strongly that bishops in general have more than they can do, and have to spend most of their time and energy on works that they ought not to have to bother with. Is it true, or not, that a bishop has financial worry as his daily and nightly companion—how to meet obligations within and without the diocese?

The trouble is that things ferment and grow faster than the Church will pay for them. No matter what is started, it has a tendency to expand. We *ought* to start a mission or a hospital or a school or what not; and it gets out of hand right away, and the more effective it is, the sooner it expands and the more it needs. Now where is the money to come from?

I have a distinct feeling that we all ought to be proud and happy over many or most of our Church projects, over fine and beautiful and enduring work done in hard circumstances and with minimum means. There is a high personal quality in such accomplishments. Now, workers can put up with poverty, but not with uncertainty, not with the courage-killing anxiety lest some day soon for mere lack of dollars, that for which they have spent their years and strength will be as water spilled. Our Church has plenty of people who really count the job as infinitely more important than the pay, who have been and are content with a thin stipend, so long as their work was not to be abandoned because even that thin stream ran dry.

My proposition is this. We have now a committee to ad-

wise the bishop on the allocation of money raised. Let us have a Committee of Three, laymen, men of affairs, in each diocese, with a corresponding Three in each parish or mission. What are the diocesan Three to do? They are (of course, under episcopal approval) to do all that the bishop now does or directs, in the financial line, all the worrying, devising of means, planning, hoping, persisting, right up to the point of using the money, when the present set-up takes over. We do not expect a bishop to be a lawyer or a medical doctor or an expert on labor problems. Why expect him to be a money-raiser, or worry him to death with our unresponsiveness?

The Three could do, by authority, what no bishop should be expected to do—interfere with the affairs of a parish till the givings there at least equal what is spent there for cigars and candy, or neckties and rouge, or entertainment.

None of us would like the process, however. Who wants laymen, perhaps strangers, to come in and ask questions and propose methods and get us all stirred up? Certainly not. And yet it has got to come to that, or to something very like it. Poor as people are, they are not so poor that they could not give twice or three times what they give now, and painlessly, too. How many of our people who would be squeezed if you suddenly asked for \$5 for missions, could yet give a dime a week and never miss it? Well, a dime a week is over \$5 a year. Multiply that by the number of our communicants and compare the result with what we now get. My estimate is that it would amount to more than \$7,000,000 a year, or \$139,000 a week.

I AM WRITING THIS on the following basis—that the average congregation is not properly listed, with ages, addresses, and earning capacity of the confirmed members—that it is not thoroughly canvassed every year—that even if well canvassed, too many are allowed to give nothing or inadequately—that nearly every parish could do with some outside aid—that all a congregation's giving is too much under cover. There ought to be more publicity, with an annual printed list of who gave what.

I do not discuss the places where we could save money—no matter what point I mentioned, I should have my head taken off; nor the places, if any, where we are throwing good money after bad; nor the places where we wish we could back out with honor. If we had millions, we could afford to waste a little and nobody would say a word.

These frantic appeals every little while are like a shot in the arm. They excite anew those who have already given well. Even with parish organization at its best, people right now just haven't got the money they had or thought they had in 1929. But they have a dime a week all right, and a dime a week is big money, if you got even a million of them per week.

There is something wrong somewhere. So far as a diocese is concerned, my suggestion is that the head thereof, even if he were the best financier in the country, ought not to have to have anything at all to do with the raising of money, still less if he is not a financier but a saint or a scholar. There are laymen in plenty who could take all this out of his hands, organize it, and persist in the face of parochial inertia and clerical apathy, till ten years from now a new spirit would be abroad in all our parishes.

Now coming back from the bishop to the parish. When a bishop appears for his visitation, we do not want him to have to blow us up (not that a bishop ever does that) for our niggardliness, but to praise us and leave us purring with happy memories of his visit. Yet we need the blowing up.

If the parish priest sets himself seriously to remedy the condition, he is treading on perilous ground, no matter how tactful he may be. This is a job that has got to be done by deputy, both in diocese and parish. And it has got to be done. We can't go along forever at this poor dying rate. Not forgetting the good givers and the generous gifts and all the self-sacrifice there really is, there is an appalling amount of what looks like and could be called downright penny-pinching meanness in our pews, not poverty but stinginess. Is there a parish in the land that has not those who will spend on anything, even rubber frogs from the sidewalk vender, rather than give to the Church or the poor?

AND YET to apply opprobrious epithets answers no problems. People will give, and generously, if they have the information in edible form. By that I mean, do not announce merely that we need more beds in a hospital, but tell the story of the child operated on out in a hallway where she lay on three chairs. "Beds in a hospital" don't mean a thing, but the child and the chairs do. A famine in China might as well be a famine in the moon, but a hungry man at your back door will be fed with the best you've got. One woman even cut into her bridge party cake for such a man—could charity go further?

What we want is lay organization of this business from the top down in each diocese, leaving the bishop and the priest out of it; a permanent and persistent organized policy, reaching with firm, kindly, *unremitting* attention into every parish and mission. People have just got to be pestered till they come across. The personal aim is that St. Paul be taken seriously—"let every one of you, weekly." . . . The financial aim is a dime a week from every confirmed person. Any person insisting with loud cries that he wants to give more should be allowed to give more, but the dime should be the minimum. There is not one person in a thousand of our membership who would be pinched by that gift. And even if there were some pinching, is our liberality always to stop short somewhere this side of sacrifice? Then, as people prospered, still more as they began to wonder and then to discover "where all this money was going to," a great many would decide a dime a week was not enough.

Why give at all to missions? Right there the bishop and the rector reappear on the scene. This is their business, but not the raising of money.

The Bookbinder of Nightingale Lane

(Continued from page 461)

in his native country. Well, he had something of that granite in him. If his daughter could not follow him, he would stay with her. The men in khaki shrugged and had to leave him alone.

He talked to us no more about Scotland. We knew he just could not. But he never grumbled either.

Then times got harder and harder. Old Ramsay and his daughter started cultivating their little patch of a garden. They grew potatoes, beetroot, and turnips. They managed to exist somehow or other. This went on for a couple of years and then Anne caught typhus. They sent her off to a hospital. There was no coming back from typhus hospitals in those days.

And God was kind to old Ramsay. He did not last long. He just fell asleep in his chair one summer morning. But Nightingale Lane is still very much his. That little house—nothing much to look at, is it? But, in reality, it is grander and bigger than any palace could ever be. That's what we have felt about it all—there is no sacrifice, whether small or big—that God does not take His pleasure in.

Good Friday and Easter Radio Programs

Compiled by NCJC News Service

THE FOLLOWING is a list of the most notable national religious radio programs for Good Friday and Easter. The time in each case is Eastern Standard.

GOOD FRIDAY, APRIL 10TH

Brahms Requiem Mass—Soloist: Clarence Gittens, boy soprano; Robert Crawford, baritone. St. Thomas' Church Choir of 180 voices. NBC Symphony Orchestra. 11:00 A.M. to 12 noon. Combined NBC Networks.

Broadcast from Seville—Description of Holy Week procession through the streets of this ancient Spanish town. 2:00-2:30 P.M. WJZ and NBC Network.

Seven Words from the Cross—Rt. Rev. William T. Manning, D.D., Bishop of New York. Trinity Church, New York City. 2:00-3:00 P.M. WABC and CBS Network.

Seven Last Words of Christ—Rt. Rev. Msgr. Fulton J. Sheen, D.D. 10:00-10:30 P.M. WJZ and NBC Network.

EASTER DAY, APRIL 12TH

Broadcast from Rome—Easter Message from Pope Pius. 5:30-7:00 A.M. WABC and CBS Network.

Easter Sunrise Services:

From Soldiers' Field, Chicago, 7:00-7:30 A.M. WABC and CBS Network.

Arlington Services, 7:30-8:00 A.M. WABC and CBS Network.

From Grand Canyon, Arizona, 8:00-8:30 A.M. WJZ and NBC Network.

From Hollywood Bowl, 8:00-9:00 A.M. WABC and CBS Network.

From Mount Helix, near Santiago, Calif., 8:30-9:30 A.M. WEAf and NBC Network.

Services from Honolulu, 10:45-11:00 A.M. WEAf and NBC Network.

Easter Pageant—Mount Roosevelt, near Lawton, Okla. 7:00-8:00 A.M. WJZ and NBC Network.

The Radio Pulpit—Dr. S. Parkes Cadman. Subject: Love's Victory. 10:00-10:30 A.M. WABC and CBS Network.

Church of the Air—Rev. William B. Lampe, pastor, West Presbyterian Church, St. Louis, Mo. Subject: The Surprise of Easter. 10:00-10:30 A.M. WABC and CBS Network.

German Easter Program—Songs and Music from Berlin. 11:30-11:45 A.M. WJZ and NBC Network.

Paulist Choir—Singing Easter Music. 12:30-1:30 P.M. WJZ and NBC Network.

Fisk Jubilee Singers—In an Easter Program from Nashville, Tenn., with the Fisk University Choir. 1:15-1:45 P.M. WEAf and NBC Network.

National Youth Conference—Dr. Daniel A. Poling. Subject: Is There an Answer to War? 1:30-2:00 P.M. WJZ and NBC Network.

Church of the Air—Rt. Rev. Joseph M. Corrigan, rector, Overbrook Theological Seminary, Philadelphia, Pa. 1:00-1:30 P.M. WABC and CBS Network.

Easter Cantata—A special presentation of the Cantata by the American composer, Lily Strickland. 2:00-2:30 P.M. WEAf and NBC Network.

National Vespers—Dr. Harry Emerson Fosdick. Subject: Easter Sermon. 4:00-4:30 P.M. WJZ and NBC Network.

Catholic Hour—Rt. Rev. Msgr. Fulton J. Sheen. Subject: The Finding of the Lost. 6:00-6:30 P.M. WEAf and NBC Network.

Bishop McKim—a Tribute

By the Most Rev. James De Wolf Perry, D.D.

Presiding Bishop and Bishop of Rhode Island

IN EVERY position held by him John McKim has been a leading spirit in the Church for over half a century. As a missionary priest in Japan his courage, patience, and wisdom were proved while the Christian religion was still under the official ban of the empire. As Bishop at first of the whole missionary district, he laid foundations upon which were built under his continuous direction the dioceses of the *Nippon Sei Kokwai*. As Presiding Bishop of that Church he won the confidence, affection, and following of his brethren representing many nationalities. As senior Bishop in active service of our branch of the Anglican communion he became a beloved father in God to all who knew him. My personal association with him in the House of Bishops, in journeys East and West, and more especially in his own jurisdiction, revealed to me the measure of his strong and gentle manhood. At all our altars let there be thanksgivings offered for the ministry and high example of God's servant, John McKim.

In the World's News

(Continued from page 458)

excite the working classes to fight with their brothers" as being responsible for the battle.

In spite of the President's uncompromising speech, a milder policy toward churches evidenced itself on Palm Sunday in Mexico City, where a considerable number more churches than the law provides were open, with priests saying Mass in them. In the Roman Catholic Cathedral six Masses were being said at once at one time in the day before a congregation estimated at more than a thousand.

Austria announced a rearmament program last week including universal conscription, in violation of the St. Germain Treaty, feeling that France and Italy were insufficient guarantors of Austria's freedom. A storm of protest was aroused throughout Europe, particularly among the countries of the Little Entente.

Chinese government troops broke the siege of Linfen in Shansi province by Communists. In this city thirteen British missionaries had been in danger of their lives.

Speeches of a number of Roman Catholic clergy in Austria gave rise to fears that anti-Semitism was assuming ominous proportions in that country. It will be of considerable interest to see what Austria, a dictatorship strongly marked by Roman Catholic influences, will do in regard to this new and as yet unofficial development.

FUNDAMENTALISTS OPPOSE DR. KAGAWA

DR. TOYOHICO KAGAWA is meeting with strong Fundamentalist opposition on his American tour. In Buffalo, the day before Dr. Kagawa delivered three addresses before an estimated 10,000 people, the Rev. Clarence M. Keen, pastor of Randall Memorial Church, Williamsville, issued a formal statement challenging Dr. Kagawa's theological beliefs on the ground that they contradict the teachings of the Bible. The next day Dr. J. Palmer Muntz, pastor of Cazenovia Park Baptist Church, declared in a sermon entitled, "What About Kagawa?" that although Kagawa may be hailed in some quarters as the greatest Christian in the world, he is "not a Christian in any true Biblical sense."

During the course of his addresses Dr. Kagawa did not refer directly to Mr. Keen's statement but made several pointed references to Fundamentalists. He characterized as "ignorant"

those ministers who failed to project their Christianity into economic lines and added: "Some pastors don't like this kind of coöperative movement. They probably are fundamentalists." During another part of his address he remarked that, "Jesus died not only for the individual but for the whole of society" and assured his listeners that "the fundamentalists would find he was a good fundamentalist in Japan."

Plans for Dr. Kagawa's appearance in Rochester, N. Y., next week, have met with opposition by Masons and others, but he will be allowed to use the Masonic Temple on April 13th on the understanding that the Federation of Churches will take full responsibility for his utterances. In the meantime, plans were being rushed for the appearance of the Rev. J. Frank Norris, Texas Fundamentalist pastor, in this city simultaneously with the visit of Dr. Kagawa. Dr. Norris will speak opposing Dr. Kagawa's American lecture tour at three mass meetings to be held in Convention Hall under the auspices of the New York Interstate Evangelistic Association, Incorporated. In announcing this, the secretary of the Evangelistic Association declared: "We are in for a great battle between the forces of liberalism and fundamentalism."

Opposition on different grounds met Dr. Kagawa at Ann Arbor, Mich. Here thirty Chinese students are reported to have walked out of a student forum when he used the word Manchukuo instead of Manchuria in referring to the new puppet state created by Japan. Dr. Kagawa is said to have explained that American newspapers used the term Manchukuo and that the audience was made up chiefly of American students.

INTOLERANCE NOTES

THE University of Heidelberg has issued a world-wide invitation to other centers of learning to attend its 500th anniversary. Because 44 members of its faculty have been dismissed for racial, religious, and political reasons, the invitation is being refused by several universities, not only in England but here. Amherst, the University of Virginia, Vassar, and others have declined and a movement is afoot in Columbia and Harvard to cancel their "hasty acceptance." . . . A "spiritual chamber of horrors" is the name given to a traveling exhibit of "Nazi and other un-American propaganda," sponsored by the American Jewish Congress. It displays samples of attacks on Jews, Roman Catholics, Negroes, and Chinese. According to E. T. Buehrer in the *Christian Century*, its director is "on the trail of an anti-Protestant exhibit, as well." . . . In Italy post-cards are for sale depicting a soldier father taking leave of his "Wolf Cub" son. The boy asks why 50 nations have joined in sanctions against Italy, and his Ethiopia-bound parent replies, "My son, they are trying to keep Italy from her destiny. They are bad people, jealous because the good God gave us Mussolini."

A SURVEY OF RELIEF IN NEW YORK

WHY DO many cities have demonstrations by the unemployed? Perhaps the conclusions reached by an informal "citizens' jury" in New York are relevant elsewhere. The jury included Dr. Sidney E. Goldstein, chairman of the Social Justice Commission of the Central Conference of American Rabbis, and Dr. Robert E. Searle, secretary of the Greater New York Federation of Churches. The jury reported in effect: "Relief is frequently unjustly administered and it is frequently very inadequate." The *United States News* finds that the federal government has paid 71 per cent of the total unemployment relief costs in the three year period, 1933-35. During recent months the proportion borne by the federal government increased by one-fifth over what Washington paid in 1933. In this

connection, it must be borne in mind that the use of the federal taxing power is the most effective and the most just way of financing relief. Anyone who knows anything about the United States knows that there is great diversity among the communities of the nation. If relief be made a local or even a state matter, the burden would fall too heavily upon the poorer sections of the nation. By using the federal taxing power, the strong and wealthy have the privilege of bearing some of the burdens of the poor and the weak.

CHILD LABOR

THE Constitutional amendment to enable Congress to pass laws regulating, restricting, or abolishing child labor was in the news again last week as a committee of the New York state legislature held hearings on the opinions of various groups of citizens in regard to the ratification of the amendment. A letter from Bishop Davis of Western New York, opposing ratification, was read. It was generally agreed that the speech of Mayor La Guardia of New York City, a plea for ratification, was by all odds the most impressive at the hearing.

"I suppose there has been a lot said about rugged individualism and the barefoot boy," said the Mayor, according to an account published in the *New York Times*. "Well, I say we are making a sorry mess of it if we can't leave the kids better off than we were. Give New York State the chance to make something real out of its progressive legislation. Remember, every boy working in a factory in South Carolina displaces the head of a family either in his own state or in New York state or some other state."

It was urged by supporters of the amendment that it be at least brought to a vote, rather than merely killed in committee.

WAR AND PEACE

FOLLOWING the lead of Princetonians and their "Veterans of Future Wars," engineering students at Rensselaer Polytechnic Institute have organized a "Profiteers of Future Wars." The student-body president explains that "we've figured things out from the engineering viewpoint and we're going to be in the money." . . . College and high school students plan their third annual anti-war strike from classrooms for April 22d, at 11 A.M. The "strikes" are abetted by teachers in many institutions. . . . The superintendent of schools in New York City has called upon teachers and principals to undertake special programs and instruction in the ideals of peace, although they are to avoid doctrines of "pacifism and non-resistance." . . . The F. W. Woolworth Company has issued a blanket order to all branches to cease selling toy pistols.

ACKNOWLEDGMENTS

NATIONAL COUNCIL EMERGENCY FUND	
J. W. D.	\$ 15.00
Anonymous	10.00
W. E. Quarles, Colorado Springs, Colo.	4.00
Miss Ella M. Graveson, Cincinnati, Ohio	3.00
William L. Shaw, Sacramento, Calif.	1.50
Miss Grace L. Waterman, Cambridge, Mass.	1.00
Southern Ohio Churchman	1.00
\$ 35.50	
CHURCH FLOOD RELIEF FUND	
A Churchman	\$100.00
Rev. Leigh R. Urban, Longmeadow, Mass.	25.00
J. H. E.	10.00
E. N. D.	5.00
Mrs. Edward Q. Payne, Stamford, Conn.	5.00
M. L. W.	5.00
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Rev. John Henry Hopkins, Burlington, Vt.	2.00
Rev. William Paul Barnds, Independence, Kans.	2.00
Anonymous	1.00
Rev. Edmund J. Walenta, Bradley Beach, N. J.	1.00
\$159.00	

Books of the Day

Edited by Elizabeth McCracken

The Venerable Bede

BEDE: HIS LIFE, TIMES, AND WRITINGS. Essays in commemoration of the twelfth century of his death. Edited by A. Hamilton Thompson. Oxford. 1936. Pp. xvi-277. \$5.00.

THE SIGNIFICANCE of St. Bede the Venerable for his own age and for ours is ably set forth in the introduction to this volume, which has been contributed by the Lord Bishop of Durham. The claim that the collection of essays "provides in a relatively small compass a treatment of Bede's life and work which is both scholarly and complete" is amply justified. He goes on to say that the "more closely Bede's career is studied, the more amazing it appears. In him two streams of spiritual influence seemed to meet and blend—the evangelistic passion of the Celtic missionaries, and the disciplined devotion of the Benedictine monks." It is notable that his value, great as it was to his contemporaries, is as great or greater, twelve centuries after his death. As the first essay on the "Life of the Venerable Bede" shows us, his days were passed in scholarly seclusion; he rarely passed beyond the enclosure of his monastery. So few were the events of his life that the greater part of this essay is taken up with a careful chronological account of his writings. The section on the "Age of Bede" touches on European events and gives an interesting account of the contemporary conditions in the Church in England with their origins, and in particular of the status of bishops and the growth of parishes. Its value is somewhat lessened by an almost total absence of footnotes, whereas the rest of the essays are fully documented. The account of "Northumbrian Monasticism" by the editor gives a learned summary of the Celtic monasticism which survived into the age of Bede. The foundations at Jarrow and Wearmouth were, however, purely Benedictine. The interest of this study lies in the connection shown between the various forms of monasticism and the development of the organization of the Church of England. We may note in passing an early attempt to evade taxation, which then took the form of feudal service, in the "fraudulent monasteries," monasteries in name only, which brought to the founders grants of unencumbered land. Bede inveighed against them. Apparently they were only a passing phenomenon.

Lack of space forbids a detailed notice of each essay. The studies of Bede as historian, and as exegete and theologian, are full of interesting matter for students of his voluminous works. The tendency of readers with only a general historical knowledge is to connect Bede solely with his *Ecclesiastical History*, but in his own age he was known rather as a student and exponent of Holy Scripture. Although not devoid of original genius, he preferred like most of his contemporaries to transmit the teachings of the Latin and Greek fathers. The final essay of the book, and one of the most valuable, gives a surprising list of the books to which Bede evidently had access.

Concerning Bede's *History*, it is probably generally known that he is almost the sole authority, not only for the early history of the Church in England, but also for many of the facts of national history. It may not be so well known to many that his was the first historical work to calculate dates from the Incarnation of our Lord. Dr. Levison traces the origin of Bede's historical studies to his interest in computing dates and to his studies of the lives of saints. He seems to have taken great care to verify his authorities, to an extent not usual in an uncritical age. The essay on Bede's Miracle Stories is an interesting handling of the subject, with the conclusion that "we can now afford to admit that there is a substantial basis of fact embedded in the stories we have considered."

The book is the work of scholars, written primarily for scholars. A thoughtful student will be well repaid for the careful study which it demands.

MOTHER MARY MAUDE, C.S.M.

Rome From Within

ROME FROM WITHIN. By Selden Peabody Delany. Bruce Publishing Co. Pp. xiv-289. \$2.00.

IN THIS posthumous publication, we have Dr. Delany's impressions of the Roman Catholic Church from within its fold. He has declared that his intention in writing the book was to avoid controversy as much as possible and to set forth some of

the inestimable values which he has found. That the book is written in a kindly manner and is remarkably free from offensive references, no one will deny; but that the book reveals the impartial investigator and the open mind, one cannot concede. *De mortuis nil nisi bonum.* Yet we cannot help doubting that the author ever sat at the feet of his Anglican mother with the same humility and the same willingness to learn that characterized his approach to his last choice. Really, some of the finest lessons which he learned from Rome are by no means the exclusive teaching of that Church; indeed, the most backward and fundamental sects share them and teach them with warmth and vigor. To go a step further, it is not impossible that much of the mystical aroma with which Dr. Delany has clothed his new-found truths is a survival of an idealism nurtured by discarded loyalties.

We commend the enthusiasm of the convert, and we know that this bit of apologetic writing came from a sincere desire to bring the wanderers back to a happy haven; but we assure his brethren that there are others besides themselves who are fighting the battles of truth and faith, and who have entered the lists against social injustice and the disintegration of the moral order.

Dr. Delany repeats the usual accusation, that the Capitalistic system is the child of Calvinism—a plausible enough theory, if one ignores all the economic and industrial elements, which have been overwhelming. When "the asceticism of the saints" is discussed, there is considerable haziness of thinking. We are given a list of heresies leading up to English and American Puritanism, in which the human body was treated as an evil thing, in contrast to the "Catholic religion," which "bestows greater honours on the human body than any other religion." Perhaps Dr. Delany had overlooked the various flagellant orders in his Church and the numerous rules designed to mortify and subdue normal human impulses.

But Dr. Delany is right in saying that "what we all need in our prayers is greater faith, faith in the overruling of divine Providence, in the mighty power of God to change the hearts of men and to bring about the fulfilment of His eternal purpose in human history. The kind of faith we need is the faith that will remove mountains—mountains of prejudice, of bigotry, of doubt, of iniquity—so that all the nations of the world may be converted and turn, with weeping and mourning, to God who is their final end."

EDGAR L. PENNINGTON.

A Symposium on the Movies

THE MOVIES ON TRIAL: The Views and Opinions of Outstanding Personalities Anent Screen Entertainment Past and Present. Compiled and edited by William J. Perlman. Macmillan. 1936. Pp. 251. \$2.50.

AT FIRST one welcomes this new volume whose object is to give "an honest and serious presentation of all phases of the movies." One eagerly scans its list of nineteen contributors, half of whom are nationally known. One opens the book with avidity, reads it with disappointment, and closes it with annoyance.

The book's first major defect is its lack of correlation. Save for the fact that they all discuss motion pictures the several chapters are completely unrelated. The result is frequent duplication matched by obvious omissions. Nor are the latter explainable by the studio executives' refusal to cooperate in the project.

The second glaring fault is the book's lack of timeliness. Too much happened between the time the chapters were written—some originally appearing in magazines in 1934—and the conclusion of the compilation last June. When one reads that the most outstandingly successful screen offering of the season is *Three Little Pigs* or that we await with interest the screen version of *David Copperfield*, he notes how the contents belie the February, 1936, publication date.

Like all compilations the book has chapters of varying excellence. The most significant is *The Bankruptcy of Cinema as Art*, by Seymour Stern. The most readable is *A Theatrical Producer's Reaction to the Movies*, by Brock Pemberton. The prize for the

most atrocious writing should go to Wolf W. Moss for *The Movie* and the *Social Revolution*, though he is crowded by Raymond J. Cannon, Member of Congress, in his banal chapter, *The Educational Significance of the Movies*.

Poor proof-reading even accentuates the gloom of the picture.
C. RANKIN BARNES.

New Gardening Books

THE GARDEN ENCYCLOPEDIA. By a Group of American Horticultural Experts. Edited by E. L. D. Seymour. With 250 Half-tones and 500 Line-drawings. Wise. 1936. Pp. 1,300. Cloth, \$4.00. Art-craft, \$5.00.

FOUR SEASONS IN YOUR GARDEN. By John C. Wister. With 64 Aquatone Illustrations, Frontispiece, and 64 Line-drawings, by Natalie Harlan Davis. Lippincott. 1936. Pp. 306. \$2.50.

FLOWER GARDEN PRIMER. By Julia H. Cummins. Illustrated with Drawings by Bryan J. Lynch. Macmillan. 1936. Pp. 333. \$3.00.

THE ANNUAL FLOWER SHOWS held in many cities and towns have increased the interest in gardening books as well as in gardens. Most of these books are written, naturally, for gardeners; but other persons take quite as much delight in them. Readers who have never sown a seed nor put in a bulb pore for hours over books which tell how to do these things. This spring, as usual, there are fine new gardening books.

One of the most remarkable is *The Garden Encyclopedia*. This book was prepared for those who desire to make gardens in America. Climate, soil, available seed, bulbs and plants, even the tools required find their places in this *Encyclopedia*. Moreover, the pests and blights which the gardener must overcome are listed. Every process, from the preparation of the ground to the gathering of flowers and vegetables, is fully set forth. The accomplished gardener will use the volume as a reference book; the beginner will find it a text-book and guide. Some items are only three or four lines in length; others, as for instance that on the iris, run to ten and a half pages, with several illustrations. There is a long entry on Government aids to home gardeners, which includes the addresses of the Extension Service headquarters in each state and territory. Another long item gives directions for making several kinds of green-houses. The 750 illustrations are in themselves a pictorial encyclopedia. The whole work is unique in that it is interesting, practical, and authoritative.

Four Seasons in Your Garden is another very unusual gardening book. Most amateurs and even some fairly expert gardeners think of gardening as a spring and summer activity, with a little autumn work. This book makes it clear that the true gardener is not only thinking about the garden but actually working in it or for it throughout the year. By planning, the garden will have its four seasons; even in the depths of a Northern winter there will be not only green leaves but flowers outdoors as well as in. It takes patience, says the author of *Four Seasons*, as well as planning. Above all it takes enlightened selection. This absorbing book tells what to do, and how.

The author of *Flower Garden Primer* gives her book a subtitle: *Gardening Without Tears*. She wrote the book with the beginner at gardening in mind, telling, step by step, how to make a garden. Thus, the first few chapters contain familiar material to accomplished gardeners. But the later chapters tell how to keep a garden, having made it. All gardeners will find these invaluable. For example, there is a chapter on Making Over the Garden, another on The Art of Pruning, still another on The Garden in Shade. The book is charmingly written. Even the arm-chair gardener will read it all, including The Garden Workshop and Making Things Grow.

Brief Review

CONSTITUTIONALISM. By James Mussatti. Richard Blank Publishing Co. \$1.00.

THIS IS an admirably concise history of the origin of liberty under the Federal Constitution. It is by a former instructor in history at the University of Southern California, and affords an excellent and timely discussion of the American Constitution, the text of which, by the way, is embodied in the volume. In these days when the Constitution has come in for so much discussion this is a very interesting study at a price which brings it within the reach of large numbers. C. R. W.

Churchwomen Today

Ada Loaring-Clark

Editor

Easter

MY MANY FRIENDS will rejoice with me, saying "Alleluia! Alleluia! He is Risen!" as the joy of Easter-tide comes to us again—the day of accomplishment. One of the major festivals of the Church which we, as families, will observe by attending Church and making our Communion. "Come, let us therefore keep the feast." What should this great day be to us? *A day of joy* because He said "I have overcome the world": "I am He that liveth and was dead and behold I am alive for evermore." *A day of comfort*, "Let not your heart be troubled, ye believe in God believe also in Me." *A day of hope* for "Now is Christ risen from the dead and become the Firstfruits of them that sleep." Our hearts rejoice most deeply in the beautiful prophetic strain from the Book of Job which intones a sentiment of hope universal to the human heart—"I know that my Redeemer liveth." We, Churchwomen, mothers, will see that this day is observed by our little ones, not by the presentation of eggs and rabbits, but by the presentation of our selves and our families at the Great High Feast.

Joyful Service

THE FORWARD MOVEMENT MANUAL which we shall take in our hands next Monday, with its brilliant red cover, has for its main theme *The Abundant Life*. One page is devoted to the various aspects of Joy and how we can attain it. We shall have joy in our lives through our service, when we are its master and not its slave. Be as thorough in all you do for Him as you are in your secular work. Truly our service should be not only reasonable but joyful!

A Little Child Shall Lead Them

MISS VERA GARDNER, editor of Findings, in the *Diocese of Chicago*, tells us that Patty Smith, a six year old child, when Mrs. R. D. Stone, the leader of her Church school class, asked if anyone would like to say a prayer during the closing session, said:

Jesus, help me to be like You;
Jesus, help me to grow like You;
Jesus, help me to be good like You.

This followed the series of lessons on the theme God the Son, Revealed in His Nativity and Childhood. What an excellent example of making the theme relate to the everyday life of the child, and how suggestive for other classes!

Valuable Reading

DO NOT let time slip by without reading *O Man of God*, by the Rev. Dr. Bernard Iddings Bell (Longmans, Green & Co., \$1.00). It is the Lenten Study Book of the Church of England and terse and vivid as all Dr. Bell's books are. It is heartily endorsed by the Bishop of London. I should also like to commend the pamphlet *The Church of the Middle Way*, by the Rev. T. Tracy Walsh, if you should want a good, short history of our Church. It can be had from Dr. Walsh, Walterboro, S. C., and is priced at 15 cts.

NEWS OF THE CHURCH

Church Rallies to Avert Missionary Disaster

Bishop McKim Dies in Hawaii, Aged 83

**Veteran Missionary Gave 54 Years
to Building Church's Work in
Japan; Retired Last Fall**

HONOLULU, T. H.—The Rt. Rev. John McKim, D.D., retired Bishop of North Tokyo, died here April 4th following a brief illness. The funeral service was held in St. Andrew's Cathedral April 6th and the Bishop's body was temporarily interred here pending arrangements for burial at Nashotah, Wis.

Bishop McKim was one of the veteran missionaries of the Church. Since the death of Bishop Wells eight days before, he had shared with Bishop Graves of Shanghai the seniority of the episcopate in point of consecration. Going to Japan in 1880 he served for thirteen years as a missionary priest before his elevation to the episcopate. In all he gave fifty-four years of his life to the Church in Japan, a period which encompasses the entire history of Japan as a modern world power.

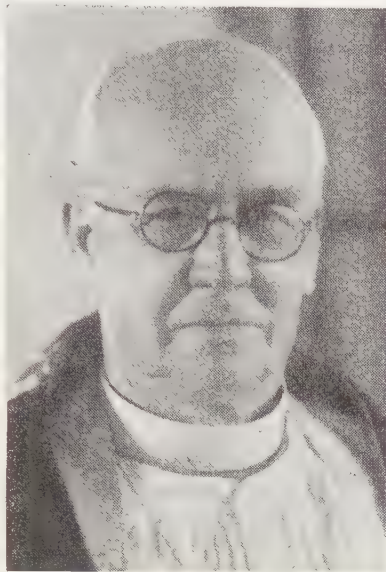
ATTENDED NASHOTAH

John McKim was born July 17, 1852, the son of Mary Ann Dunbar McKim and James McKim. He spent his youth in his native city of Pittsfield, Mass., attending public school there. Later he went to Griswold College, Davenport, Ia. His theological training was received at Nashotah House, Nashotah, Wis. Immediately upon his graduation and ordination he volunteered for service in the Japan mission field and his entire life from that time until his retirement in 1935 has been a part of the epic of the Church's work in that country.

A man of statesmanlike qualities and broad human viewpoints, Bishop McKim's services to Japan, as to the whole Orient, overran purely ecclesiastical bounds. In a real sense he was one of the potent factors in maintaining friendly relations between the Japanese government and the United States. He early mastered the language of Japan, and all his life he was personally acquainted with the leaders of Japanese thought in every field. Without at any time subordinating his sterling Americanism, he sympathetically oriented himself with the Japanese people upon such a plane as to make him a friend and adviser of the leading Japanese statesmen in matters pertaining to relations with the United States. He was also no less an adviser of American officials in Japan.

It was as a Churchman, however, that Bishop McKim won lasting distinction.

(Continued on page 478)



THE RT. REV. DR. JOHN McKIM

Nebraska Churches Start Drive to Meet Deficit

OMAHA, NEBR.—A group of 200 laymen and representatives of parishes responded enthusiastically at a recent meeting to the call of the executive council of the diocese of Nebraska to liquidate a \$2,000 deficit on 1935 assessments. Clergy or officials of delinquent parishes gave promises to meet fully or in part their obligations. In a few instances of unforeseen handicaps adjustments must be made. A large number of those present signed an agreement to take part in an effort to secure personal donations to cover the remaining shortage.

Bishop Shaylor of Nebraska was unable to attend and it was reported that medical advice has forbidden him to take part in any diocesan functions for some time to come. The spirit of the meeting was marked by a tremendous determination to carry on in spite of the present difficulties to encourage the diocesan by a sincere showing of loyalty, even though deprived of Bishop Shaylor's strong leadership.

Erie Parishes Work With Red Cross in Flood Relief

ERIE, PA.—A canvass of the parishes and missions of the diocese of Erie made by Bishop Ward, the diocesan, shows that they all rallied to the support of the Red Cross, working along the best social service lines to avoid duplication of effort, for the relief of flood sufferers, especially in the Pittsburgh district, and at Clearfield, Du Bois, Ridgway, and Punxsutawney within the diocese.

Budget Cuts Met by Churchwide Effort

**Hope That Attempt Will be Made
to Increase Giving for Missions
Beyond Emergency Schedule**

NEW YORK—"Disaster averted" was the message from Church Missions House at the deadline, March 31st, cabled or telegraphed to missionary bishops everywhere to indicate that loyal, sacrificial effort had averted the missionary crisis for 1936. Instantly there came from a score of sources reverent messages of thanksgiving that disaster to our work at home and abroad would not befall.

The National Council at the close of 1935 faced a deficit of \$250,000, reduced by the most earnest effort to \$211,000 when the National Council met in February; further adjusted by that body to represent an inescapable gap of \$127,100 which became the basis of a crisis appeal and of one of the most heartening experiences in the record of our missionary leadership. It will be remembered that in every possible way the Church had been canvassed for support in parish, diocese, and for missions and that despite the most loyal effort everywhere there were discouraging signs of inability to give further to meet the needs of the Church.

The National Council, following the advice of a distinguished committee, headed by Bishop Stewart of Chicago, decided on one more appeal and set March 31st as a deadline when further gifts might actually balance the Budget. Immediate effort was begun to inform the Church. There was instant response. It came from bishops everywhere, from the Woman's Auxiliary and other organized groups and literally from thousands of individuals sending gifts that by the deadline amounted to well beyond a hundred thousand dollars in cash and pledges with many units still to be heard from so that it is possible to announce success of the effort.

\$60,000 IN PLEDGES

Approximately \$60,000 of the amounts which have made up the necessary total is in the form of pledges. It is evident that many weeks, indeed months, of effort are still ahead of dioceses, and other units which made these pledges and that the final general thanksgiving and assured rescue of our missionary work from disaster can only come when this effort is ended and these pledges have been paid.

It was termed impossible this early to

(Continued on page 481)

German Church May Regain 1933 Status

Formation of "Lutheran League" by Bishop Marahrens Presages Return to Semi-Establishment

[Special Correspondence]

BERLIN—The present chapter in the story of the German Protestant struggle with the Hitler state and totalitarianism belongs in those involved records of European ecclesiastical history which sometimes make the American wonder if European Christianity is anything more than a necessary political and social institution. Bishop Marahrens of the Lutheran diocese of Hanover is behind all recent moves. He has shown himself an able diplomat and politician, but the spiritual significance of the path which he has chosen is hard to discover. He has not betrayed his faith but he is quite as obviously avoiding a stand which would put it to any too severe a test.

WORKED BEHIND THE SCENES

For several weeks after the extremist or full independence party in the Protestant Church gained control of the Confessional Church movement at the National Confessional Synod in Bad Oeynhausen, a deceptive period of stagnation set in. The truth is that Bishop Marahrens, who had held the office of chairman or Presiding Bishop under the preceding Confessional Church régime and who had been forced out at Bad Oeynhausen, was working behind the scenes. He had lost his position as head of the semi-independent Confessional Church because he had stood for compromise with the National Socialist Reich Church Minister Kerrl and for co-operation with the Church directorates appointed by the State.

Minister Kerrl rewarded him by giving him what amounted to complete autonomy and practically autocratic control of his own diocese or regional church of Hanover.

Bishop Marahrens then got in touch with the other Lutheran bishops who retained control of their own diocese, notably of the finances of the said diocese. He also got in touch with the worried Confessional Synod clergy in the diocese of Saxony where the now nearly helpless former German Christian bishop Dr. Koch was also ready to compromise or at least to countenance a compromise. The clergy in the diocese of Mecklenburg joined the movement.

Suddenly Pastor Martin Niemoeller's friends, constituting the so-called Temporary Reich Church government, governing body of the Confessional Church, found themselves confronted with a new Lutheran League, which also claimed to be independent of State domination. Bishop Marahrens' coup had succeeded. He had lined up all the so-called intact Lutheran regional churches to form a sure foundation for the reconstruction of the German Protestant Church as a whole. This reconstruction will take place on the basis of a return in many things to conditions as they were before 1933, the year of Hitler's acces-

sion. It can be expected to preserve the orthodox character of German Protestantism but it will not mean new independence in relations with the State or a new evangelical spirit.

The more bitterly independent clergy and laity, who hoped to create a new and far more active Church freed of its old official character as a semi-State institution, bore the brunt of the struggle. Their flaming rebellion against Reichsbishop Müller and their incessant attacks on every attempt to introduce National Socialist doctrines or forms of Church government awakened the Protestants in Germany to the dangers inherent in the domination of the triumphant German Christian Society, and that organization has now lost all its influence.

The fruits of this victory of those who had a new vision of the Church are evidently to be reaped by the leaders of the great neutral mass of Church people who are satisfied to have old forms preserved.

LEAGUE HAS WIDESPREAD CONNECTIONS

The new Lutheran League is at present working very quietly and making no great claims. It has, however, widespread connections. It enjoys the secret but firm support of the Reich Church Ministry and the government. This fact is the surest proof that the fight to preserve Christianity as the recognized religion of the German people has been won. At the same time it places the independent clergy in a literally terrible position.

COMPROMISE WITH NAZIS EXPECTED

There can be little doubt that the German Protestant Church will now end up as a centralized organization under orthodox leaders who will preserve good relations with the present régime and who will allow the Church to be dependent in many matters upon the State. This situation can only go on, however, as long as Church and State do not come into conflict. There is reason to feel, however, that the State does not intend to allow the Church to develop too widespread social or institutional activities. The National Socialist state can only compromise with a Church that limits itself to the carrying out of its prescribed ceremonies and the preaching of scheduled sermons. But the younger generation in Germany today cannot be reached and strongly influenced by such methods.

Bishop Marahrens' opponents assert that by adopting his present stand and by creating the Lutheran League to carry through this policy he has signed the death warrant of genuine Protestant development in the Reich. The Protestant Church in Germany, if the policy succeeds, is unquestionably in danger of becoming a chapel of ease for tired souls.

Georgia Convention Date Changed

SAVANNAH, GA.—The date of the annual diocesan convention to be held in Calvary Church, Americus, the Ven. Dr. James B. Lawrence, rector, has been changed from April 22d to May 6th. The change is due to the fact that Bishop Barnwell of Georgia plans to be the preacher at the consecration of the Rev. Charles Clingman as Bishop of Kentucky, the date of which is at present set as April 22d.

Many Farewells Mark Bishop Fiske's Tour

Central New York Diocesan's Visitations Are Occasion for Testimonials From Friends and Churchmen

UTICA, N. Y.—Completing his schedule of visitations of parishes and missions of the diocese before his retirement, Bishop Fiske's recent tour was made the occasion of a series of "farewells."

In Binghamton a banquet was held at the Hotel Bennett on February 22d, at which the Bishop, "a distinguished brother," was the honor guest of the Alpha Chapter of the Pi Alpha Fraternity. Bishop Fiske and the Rev. Dr. Tanner were the speakers, and the Bishop was presented a handsome desk clock.

Grace Church, Elmira, gave him a beautifully bound Prayer Book, office book, and Bible at his last service there. In the parish hall of Trinity Church, Elmira, a largely-attended banquet was held on the evening of Shrove Tuesday, at which the Bishop and local clergy were the speakers.

An engrossed testimonial expressed the appreciation of the Young People's Fellowship of Auburn; similarly, a handsomely bound testimonial signed by all the clergy of the first district convocation was presented the Bishop on March 9th, when he addressed the clergy in Watertown.

On Sunday evening, March 8th, the Bishop preached in Trinity Church, Watertown, to a large congregation of the united parishes of the city, with visitors from neighboring missions assembled to do the Bishop honor.

A reception was held for Bishop Fiske in the parish house of Trinity Church, Utica, on the evening of March 12th, following the service of Confirmation. Vestrymen and their wives, and the heads of parish groups, were in the receiving line.

National Council of Young Men is Brotherhood Project

PHILADELPHIA—A "National Council of Young Men" is being formed by the Brotherhood of St. Andrew as an unofficial body composed of selected leaders and members of young men's Brotherhood chapters, for the purpose of giving added emphasis to the youth work of the Brotherhood, securing increased participation by young men in shaping national Brotherhood policies, and serving as a promotional body for chapter organization in the various dioceses.

A part of the work of this young men's council will be arranging for the holding of weekend conferences of young men on Religious Problems of Modern Youth, as a follow-up of the conference on this subject recently held by the national Brotherhood at the College of Preachers in Washington. Representatives from five dioceses have already made requests for the holding of such conferences in their fields, and it is expected that this movement will steadily spread throughout the Church.

Rumanians Recognize Orders of Anglicans

Other Agreements Reached by Synod in Forthcoming Report; Liverpool Church Troubled by "Ironsides"

BY GEORGE PARSONS

LONDON—It has been announced here that the Rumanian Church has recognized the validity of Anglican Orders.

Canon J. A. Douglas, who is the honorary secretary of the Church of England Council on Foreign Relations, has received a telegram from Bucharest, announcing that on March 21st, after six days of most thorough consideration, the Holy Synod of the Rumanian Church unanimously accepted the report agreed upon between the Church of England delegation to the Rumanian Church and the commission appointed by the Holy Synod of Rumania in June last.

The report sets out in full the various agreements reached, and contains the important recommendation that the Church of Rumania should give unconditional recognition of the validity of Anglican Orders. This recommendation was unanimously approved by the Holy Synod, and Anglican Orders are therefore recognized.

The report will be published shortly by the Press and Publications Board of the Church Assembly.

CANON DEAKIN HEADS HOLY LAND PILGRIMS

The Rev. C. R. Deakin, vicar of St. Augustine's, Queen's Gate, W., will lead the Church Union pilgrimage to the Holy Land which leaves London on July 23d and returns on August 16th. The Bishop in Jerusalem has approved of the arrangements, and will see that there is a daily Mass for the pilgrims in St. George's Cathedral, and, through his good offices and by permission of the Patriarch, in the Chapel of Abraham adjoining the Church of the Holy Sepulchre. This pilgrimage is the cheapest that has been arranged by the Union, and is the outcome of the very successful pilgrimage which was made in 1934.

"IRONSIDES" ATTACK RITUAL

A group of evangelically-minded parishioners of Sutton Church, St. Helen's, in the diocese of Liverpool, together with friends from outside calling themselves "Ironsides," with a more than Cromwellian intolerance interrupted the sung Eucharist in the church one Sunday, equipped with hymn sheets from which, according to the *Church Times*, they "began to sing as soon as the clergy and choir entered. They continued to roar them over and over again, until the service, which the vicar conducted, in spite of all the noise, was brought to a close." The Bishop of Liverpool, who invited the vicar to resign was made the target of considerable criticism. He explained his position as follows:

"For some months past there have been disturbances at the 11 A.M. choral Eucharist in All Saints' Church, Sutton. Some of the

Sunrise Easter Service Under Church Auspices

PHOENIX, ARIZ.—There will be a nation-wide radio broadcast through the entire Blue Network of the National Broadcasting Company carrying an account of the Sunrise Easter Day Service on the South Rim of the Grand Canyon, at Grand Canyon, Arizona. The service will begin at 6 A.M. Mountain Standard Time. The broadcast will be over special wire from the Rim of the Canyon to Station KTAR, Phoenix, Arizona, the originating station for the National Broadcasting Company.

This service will be of particular interest to Churchmen all over the country as it will be under the sole auspices of the Episcopal Church in Arizona. Bishop Mitchell will deliver the Easter Day message. The Rev. Bertrand R. Cocks, superintendent of St. Luke's Home for the care and treatment of tuberculosis at Phoenix, Arizona, will read the special service prepared by the Rev. Dr. J. W. Suter, custodian of the Book of Common Prayer.

parishioners and their friends object to this service on the ground that it contains, as they allege, illegal practices. I have frequently pointed out to them that, in the form in which it is used at Sutton, it is not illegal. . . . Technically, the vicar of Sutton is entirely within his rights. Those of his parishioners who are dissatisfied with the service at All Saints' are provided with Morning Prayer and Holy Communion in the same church earlier in the day. Yet they persist in disturbing the choral Eucharist, taking their stand upon their own interpretation of Church law, and paying no regard to mine.

"Having failed to get their way, they have recently had recourse during the service to rowdiness and gross irreverence. There can be no excuse for agitation of this shameful kind. To make the most sacred of our acts of worship an occasion for airing an alleged grievance is indefensible, and all decent people will unhesitatingly condemn it.

"But this is only part of the Sutton trouble. For some years there have been other difficulties, nearly all of which are due to the fact that the vicar finds himself unable to take part in the proceedings of his own church council. He is legally its chairman, and it is his plain duty to preside at its meetings. But he declines to do so. This has made an impossible situation. No Church work can be successful in a parish where the vicar will not coöperate with his council, while the law enjoins that the council shall coöperate with him. The present vicar's personal work in Sutton has been remarkable during an incumbency of 26 years, but the fruits of his long service there will suffer unless they can soon pass into younger hands. For the last few months, and long before the present disorder began, I have been advising him, in his own interests and in those of the parish, to contemplate resignation. I am still hoping that he will do so.

"But my first duty is to bear my witness to the service which has been so disgracefully outraged, and to make it clear to the agitators that I have no intention of forbidding it. I propose, therefore, that the choral Eucharist shall be celebrated on Sunday, March 29th, as before, and I shall take part in it myself."

Bishop Spencer Asks New Financial Plan

Corporation to Administer Church-wide Indebtedness Urged by West Missouri Diocesan at Chicago

CHICAGO—Solution of much of the Church's difficulty with regard to missionary funds through the formation of a super-financial organization to take over and handle the Church-wide indebtedness was suggested here by Bishop Spencer of West Missouri. Bishop Spencer was in the city speaking at the Lenten noon-day services of the Church Club.

Discussing the recent missionary emergency, Bishop Spencer said the total indebtedness of the Church, local and diocesan, is perhaps fifty million dollars. He said high rates of interest are being paid on most of this indebtedness and that this could probably be cut in half if a financial organization were effected to handle it.

Pointing to the Church Pension Fund and the Church Building Fund, Bishop Spencer said he could see no reason why a corporation should not be established to finance outstanding indebtedness along similar lines. Such a corporation would free large sums which could go directly into the missionary work and thus avoid much of the difficulty now existing.

Bishop Spencer pointed out an example of a parish which is now paying \$8,000 a year in interest which gives nothing to missionary work because of its heavy interest burden. He said this can be duplicated in many instances over the Church, thus hampering the missionary program.

Philadelphia Round Table of Jews and Christians Formed

PHILADELPHIA (NCJC)—A Philadelphia Round Table of Jews and Christians was organized here March 25th at a meeting of representatives of a number of religious organizations. Dr. E. A. E. Palmquist, executive secretary of the Philadelphia Federation of Churches, was elected temporary chairman and Mrs. Gustave Ketterer, temporary secretary. A committee on agenda was appointed composed of Dr. Edwin C. Broome, superintendent of the Philadelphia public schools, Michael Francis Doyle, Roman Catholic layman, Jerome J. Rothschild, R. G. Rebman, Jr., and Mrs. H. Childs.

The principal speaker at the conference was the Rev. A. W. Gottschall of the National Conference of Jews and Christians.

Men's Clubs Hear Dr. Fosbroke

YONKERS, N. Y.—The Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, addressed a gathering of all the Men's Clubs of the Episcopal Church in Yonkers on April 6th. The gathering was held in the parish house of St. John's Church, of which the Rev. Oliver Shaw Newell is rector.

Flood Waters Recede in Massachusetts

Clergy Help Flood Sufferers Clean Homes and Obtain "Clearance Papers" From Board of Health

BOSTON—The last flood news from the diocese of Massachusetts is that the waters have receded and people are busily cleaning up the disastrous aftermath.

The Rev. C. B. B. Bowser, rector of St. Augustine's Church, Lawrence, has a graphic story to tell of the loss to thrifty families, ambitious to possess attractive homes, as their pianos, radios, victrolas, were tossed into trucks to be thrown away, together with everything else that had been on the first floors of their homes with the one exception of articles of solid wood. Thirty families belonging to St. Augustine's were driven from their homes.

Grace Church, Lawrence, owning a suction pump, had a crew of four men giving valiant and free service in making livable the recently flooded houses of 46 of its families.

All rectors in the flooded area have worked untiringly to give new courage to those who had suffered, and, in more than one instance, have actually started "the home fires burning" in a cleaned dwelling, obtained "clearance papers" from the Board of Health, and conducted the families back to another beginning.

Albany Clergy Contribute \$610 to National Council

ALBANY, N. Y.—In response to a special appeal from Bishop Oldham, the clergy of the diocese of Albany personally contributed \$610.50 toward the diocesan pledge of \$2,000 to apply on the emergency fund of the National Council. In addition, several of the clergy made their offerings to the subscriptions of their respective parishes and the amounts were included in the parish contributions to this fund.

The clergy gifts ranged from \$1.00 to \$100, representing every type of church from the mission to the established parish. Many of the contributions portrayed real sacrifice and all were accompanied by expressions of genuine devotion. In several instances the gifts represented the rectory families from the oldest member to the youngest.

N. J. Church Dedicated

HADDON HEIGHTS, N. J.—After many years of worshipping in a rather unsuitable building, the congregation of St. Mary's Church have completed a new church which was dedicated by Bishop Matthews on March 8th. Practically all the fittings, including pews, have been given as memorials, and the accomplishment of this enterprise at the present time is full of encouragement. Particularly beautiful is the Resurrection window, the gift of Mrs. A. S. Beck in memory of Jennie C. and Arthur Shaw Beck.

Congregationalists Open Unique "College of Life"

LOS ANGELES (NCJC)—Believing that in order to keep abreast of the times a church must take a definite share of responsibility in contributing to the cultural life of a community, the First Congregational Church in Los Angeles—one of the largest in the city—has taken the first big step in this direction by establishing a College of Life.

A wide range of subjects for study has been selected. A well-known educator, Dr. Carl Sumner Knopf, will give a course on Great Books, and a Jewish rabbi, Dr. Maxwell J. Dubin, will lecture on The Place of the Jew in History.

Other courses will deal with Religion; Family Relations; Poetry; World Affairs; Best Literature of the Year; Theory and Technique of Dramatic Production; Applied Psychology; Philosophy; and Folk Dancing. Classes in the various courses will run from four to six weeks, and are open to all men and women who register.

Conferences for Laymen at St. Martin's Planned

BERNARDSVILLE, N. J.—Laymen of the New York and New Jersey metropolitan area and the dioceses adjacent are offered unusual opportunities in a series of week-end conferences planned for April and May in St. Martin's House, Bernardsville. The schedule of dates and the leaders who will conduct the conferences follows:

April 17th to 19th, Christian Living, conducted by the Rev. M. S. Taylor, director of Evangelism, Washington, D. C.; April 24th to 26th, The Why and How of Prayer, by the Rev. W. H. Dunphy, Peekskill, N. Y.; May 1st to 3d, A Living Faith in a Changing Age, by Leon C. Palmer, executive secretary, Brotherhood of St. Andrew; May 15th to 17th, What Social Organization Does Christ Demand?, by Spencer Miller, Jr., of the Department of Christian Social Service; May 22d to 24th, The Meaning and Importance of the Creed Today, by the Rev. Leicester C. Lewis, Ph.D., Chestnut Hill, Philadelphia; May 29th to 31st, The Church and Her Mission, by Dr. William C. Sturgis, warden, St. Martin's House, Bernardsville, N. J.

All conferences will last from Friday evening to Sunday afternoon and the total cost will be \$4.00. They are open to all men of the Church and reservations are being made with the warden, William C. Sturgis, St. Martin's House, Bernardsville, N. J.

Seamen's Church Institute to Mark 101st Year Easter Day

NEW YORK—The Seamen's Church Institute of New York will celebrate its 101st birthday on Easter Day. It is the second oldest missionary society in the diocese of New York. A feature of the anniversary will be an effort to raise more funds for the work. An appeal, called the Easter Appeal, has been sent out to all in whom interest might be aroused. The depression has increased the need for the Institute, and decreased funds, just when they are most required.

Round Table Group Closes Lent Series

15th Annual Fellowship Sponsored by Michigan Education Department Had Enrolment of 225

DETROIT—The annual Lenten Round Table Fellowship sponsored by the department of religious education in the diocese of Michigan closed its 15th session on March 30th, with a total enrolment of approximately 225. This number represented mostly members of the Episcopal Church with a scattering of Church people of other denominations.

The meetings were held on the Monday evenings in Lent in the central Y. W. C. A.

At the closing session, following dinner, a Jury Panel was conducted by Dr. Stuart A. Courtis, professor of education at the University of Michigan, on the subject, What Relation Is There Between Cooperation and Christian Living? The service of worship has been conducted at each session by Bishop Page, the Diocesan, and two classes have been offered, each of unusual interest: International Relations, conducted by Dr. Paul K. Butterfield of Wayne University, Detroit, and Family Life, led by Mrs. Helen G. Hogue, psychiatric social worker of the public schools in Highland Park, Mich.

Miss Elizabeth S. Thomas, diocesan director of religious education, and the Rev. W. L. Forsyth, rector of St. James' Church, Birmingham, and chairman of the Fellowship, have been responsible for the 1936 session.

Quiet Day is Given for Ministerial Association

DUNDEE, ILL.—An almost unprecedented occasion was that on March 31st, when the ministers of the Elgin ministerial association gathered at St. James' Church, Dundee, for a quiet day under direction of the Rev. Alfred Newbery, rector, Church of the Atonement, Chicago. The Rev. Albert E. Taylor, rector of St. James' Church, was host to the group while the Rev. Crawford W. Brown, rector, Church of the Redeemer, Elgin, was in charge of arrangements. Neither Fr. Brown nor Fr. Taylor is a member of the ministerial association.

In the group were ministers of the Methodist, Congregational, Baptist, Lutheran, Evangelical, Presbyterian, Church of Brethren, Universalist, and Nazarene churches.

Roger Williams Stamp to be Issued

WASHINGTON (NCJC)—Through the efforts of the Roger Williams Tercentenary Committee of the Northern Baptist Convention, and with the assistance of several public officials in Rhode Island and Washington, the Post Office Department has agreed to issue a three cent memorial postage stamp, May 1, 1936, which will bear the image of Roger Williams, the Baptist pioneer in religious liberty and the separation of Church and State.

Bishop Wells Buried in Tacoma Cemetery

Beloved Founder of 26 Churches
Laid to Rest Near Tombs of
Bishops Paddock and Keator

By W. B. TURRILL

TACOMA, WASH.—On March 31st we laid away the body of the most beloved man in the northwest of America, the senior Bishop of the Episcopal Church and the oldest in the Anglican communion, Lemuel H. Wells. In the Tacoma Cemetery, green and beautiful all the year through, there were already the graves of two bishops of the Church, John Adams Paddock, first Bishop of Western Washington, and Frederick William Keator, first Bishop of the diocese of Olympia. Within a few yards of the Celtic crosses which mark their bodies' resting places we laid to rest the aged remains of the first Bishop of Spokane.

Bishop Wells came to the great West several years before either of the other two, and he lived for a good many years after them. Leaving a home of wealth and culture in Yonkers, N. Y., he adventured into the vast western country as early as 1871, and ministered and traveled all over it until he became respected and loved as probably no other man ever was in that territory. His name is a household word both east and west of the Cascade mountains.

Small of stature, he was great of soul. His very voice and personality seemed to radiate spirituality. As a missionary priest and later as bishop, he built 26 churches, three schools, and two hospitals, besides inspiring the erection of many more. His deeply sympathetic nature and large fund of humorous stories made him a welcome visitor in populous cities and in lonely homes. In a most interesting autobiography, published in 1931, he calls himself "A Pioneer Bishop," and he was that in the truest sense of the word.

TWICE EMERGED FROM RETIREMENT

Even after he had relinquished his episcopal charge he could not rest but twice emerged from retirement, to found a new parish and save from extinction one of his old ones.

As his successor in his last charge the writer visited him on the Saturday evening before died. He had been failing for several months, just gradually fading away, and when I saw him he could speak only in a faint whisper as he lay propped up against the pillows of his bed. I told him the news of our little church and of the golden jubilees of two other churches of our neighborhood which he had also founded. I quoted some sacred words that I knew he would love to hear, even from one so inferior to him in spiritual office and power, and then I knelt by his bedside and asked for his blessing, requesting that he give it to me silently, because his weakness was so great; but the old and wonderful spirit welled up in him, and he insisted on speaking it, in a whisper, but clearly and distinctly. He gave it in the plural, and

New Haven Hospital Tells Clergy Patients' Religion

NEW HAVEN, CONN. (NCJC)—The New Haven Hospital, leading hospital of the city, is the first such organization in New Haven to make available to clergymen the religious affiliation of ward patients. A loose-leaf book, listing the names and religion of every entrant into the wards, will be kept at the information desk.

For a long time the New Haven Hospital authorities resisted every attempt to free such information for the benefit of local ministers. A letter from the director of the hospital in Waterbury, describing the great value which such service rendered, finally carried the day. In breaking with a firm tradition, Dr. Albert W. Buck, director of the New Haven Hospital, agreed to release this information for an indefinite period of time until its utility could be evaluated.

I passed it on to my people, who were his people, next morning, as from him whom they loved so well.

We buried him from St. Luke's Memorial Church, as the former St. Mark's is now called, because it combines St. Luke's, which was his first charge in Tacoma, with St. Mark's which was the last he built. Bishop Huston of Olympia took the service, assisted by the Rev. Arthur Bell, the present rector of St. Mark's, and Dean C. E. McAllister, who represented Bishop Cross of Spokane, who was absent in the East. The pall-bearers included some of us who are at present in charge of some of the many churches the dear old Bishop had founded. When St. Luke's Memorial is completed on the site of the former St. Mark's it will be a beautiful memorial to the dearest man most of us have ever known. He had outlived all his former contemporaries, and he sometimes expressed sorrow that he was being kept here in his physical helplessness, but we told him that so long as his personality was with us he was a benediction to us, and indeed his memory will be that all our lives.

As Bishop Huston prayed in the burial service, may he "go from strength to strength in the life of perfect service" in God's Heavenly Kingdom.

W. A. Leader Visits Manila

MANILA, P. I.—Mrs. C. E. Williamson, provincial president of the Woman's Auxiliary of the Midwest province, Chicago, recently visited Manila and made an inspiring address to the Woman's Auxiliary of the Cathedral parish of St. Mary and St. John at the initial meeting of a Lenten Study Class.

Centennial of New York Church

NEW YORK—Calvary Church, the Rev. Samuel M. Shoemaker, rector, which will celebrate its one hundredth anniversary next November, held a preliminary celebration March 29th. Former parishioners and descendants of such parishioners were present in large numbers.

Flood Relief Aided by N. Y. Churchmen

Diocese Not Affected by Flood, but
Sympathy and Help Given to
Nearby Dioceses

NEW YORK—Church people in New York have responded generously and promptly to the appeals from the Red Cross for money and clothing to be sent for the relief of the sufferers from the floods in the East. Most of the clergy urged their people to do their utmost. At St. Bartholomew's Church, arrangements were made to receive contributions from parishioners and to pass them on to the Red Cross.

On March 26th, it was officially announced by the Red Cross that \$331,800 had been received by the New York chapter. New clothing to the amount of 66 cartons had been given and had already been shipped to the headquarters of the Red Cross at Harrisburg, Pa.

Many of the gifts of money were large, but the number of small contributions was enormous and mounted up to a large sum. Students at Columbia University were asked to help make up a gift from the undergraduate body; this fine example was followed by other educational institutions. Even the children in the grammar schools, many of whom belong to the Junior Red Cross, offered to raise what they could among themselves. Many Church school children requested "extra mite-boxes" from their teachers, in which to put "flood money."

No part of the diocese of New York was affected by the flood. Sympathy, however, caused thousands of Church people in the diocese to feel great anxiety and desire to help.

Deaconess Fracker Resigns to Take Southern Ohio Post

RENO, NEV.—A number of changes have recently been made among the deaconesses of the missionary district of Nevada.

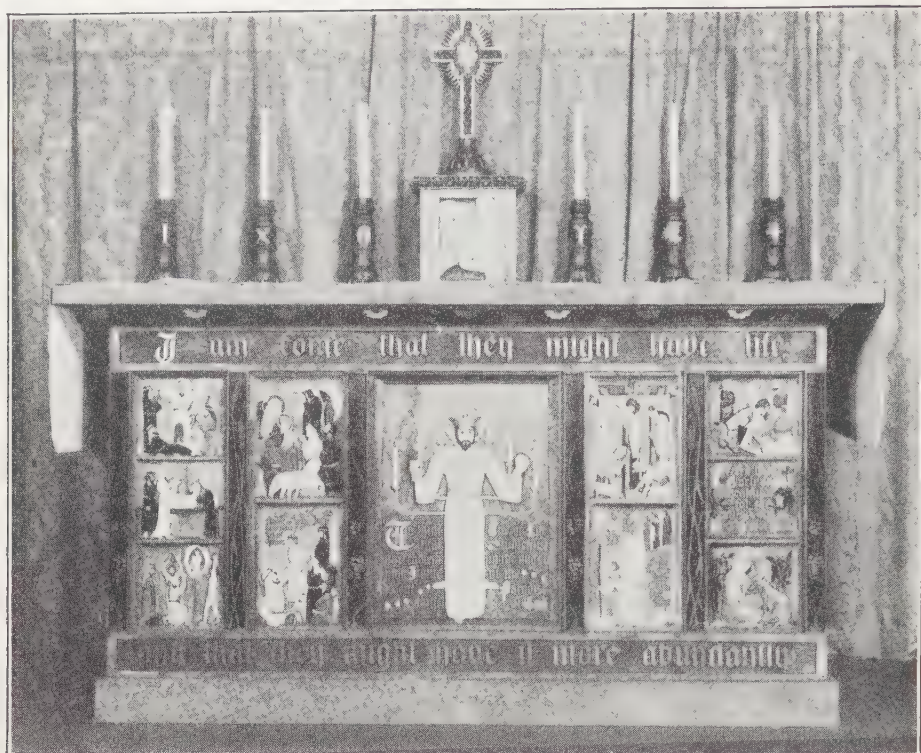
Deaconess Elizabeth C. Fracker, for the past three years on the staff of the Missionary District of Nevada as a United Thank Offering appointee, has resigned and accepted a position in the diocese of Southern Ohio.

Deaconess Margaret Booz, for five years resident missionary in St. Francis' Mission, Lovelock, has been transferred to the new chapel of St. Alban at Yerington, and Deaconess Lillian W. Crow of St. Philip's, Hawthorne, has gone to Lovelock.

Deaconess Edith Smith is now in charge of the mission at Hawthorne and her former mission at Battle Mountain is temporarily vacant.

Memorial for W. A. Burdett

NEWARK, N. J.—Bishop Ludlow, Suffragan of Newark, dedicated a bronze tablet in memory of the late William Asbury Burdett when he visited St. John's Church, Englewood, March 25th.



ALTAR IN UNIVERSITY CHAPEL

This altar, designed and carved by the Rev. Frederick D. Graves and erected to the memory of his daughter at St. Stephen's University Chapel was recently dedicated by Bishop Jenkins of Nevada. The front of the altar draws its inspiration from the Cathedral windows of the thirteenth century. It has been referred to as a tapestry in carving instead of in light. The central panel represents our Lord in the midst of the seven candlesticks, holding forth the loaf and the chalice. The panels on the two sides of this present the Nativity (upper left), the Cleansing of the Temple (lower left), the Crucifixion (upper right), and the Resurrection (lower right). The panel at the Gospel end bears three pictures—the Transfiguration, the raising of the widow's son of Nain, and at the bottom the martyrdom of St. Stephen, to whom the chapel is dedicated. The panel at the Epistle end is the memorial panel. Miss Graves, in memory of whom the altar was built and carved, was a social worker. Hence the Good Samaritan at the top and St. Francis, her patron saint, at the bottom. The central section of the panel is carved as an illuminated manuscript and bears the legend, 'Erected to the glory of God in gratitude for the joyous life of Mary Graves Dunn.' Other pieces carved by the chaplain and shown here include an illuminated rood beam, cross, and candlesticks. The chaplain's son, Eliot Graves, assisted his father in the designing and carving.



Mothering Sunday Marked in Several N. Y. Churches

NEW YORK — Mothering Sunday was celebrated in several New York churches. At the Church of St. Mary the Virgin, the rose vestments were used and the traditional music of the day was rendered. At the Church of the Transfiguration, the altar was decorated with flowers, the rose vestments were worn and reference to the day was made in the sermon. St. Luke's Chapel, Trinity Parish, celebrated the day, as for many years past, by a corporate Communion of the whole congregation, followed by a festival breakfast in the parish house. Memorial flowers decorated both the high altar and the altar in the Lady Chapel.

Dr. Lau Sails for Haiti to Take Deanship for One Year

NEW YORK — On the invitation of Bishop Carson of Haiti, the Rev. Dr. Robert F. Lau sails April 2d to Port au Prince for service of one year, filling temporarily the vacancy in the Cathedral caused by the resignation of the former dean, the Very Rev. Leopold Kroll, now Bishop of Liberia. Dr. Lau will assist Bishop Carson both in Haiti and as occasion requires in the Dominican Republic. The official and permanent appointment to the deanship is postponed until the expiration of the period of Dr. Lau's temporary service.

Dr. and Mrs. Lau with their family sail from New York on the *Columbia* and will be in residence at the deanery after their arrival in Holy Week.

Outlines Program for Organized Religion

Dr. Clinchy Urges Adoption of Four-Point Platform to Save America From Totalitarianism

CHICAGO (NCJC)—A four-point program, through which organized religion can save America from the fate which has befallen other countries in the past 20 years, was outlined March 16th by Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians.

Dr. Clinchy was the principal speaker at a luncheon held at the Palmer House under the auspices of the Chicago Round Table of Jews and Christians, which inaugurated a two-day seminar on human relations to be held at Northwestern University.

He urged Protestants, Catholics, and Jews to stand shoulder to shoulder on the following program:

1. At least some measure of relief for the millions who are in economic distress. It is dangerous when a large number of people in any country become desperate because they are unable to make a living. Radical leaders cannot carry the American people into Communism, but desperate economic conditions for the masses might.

2. Preservation of a free press, free speech, the right of assembly and freedom of conscience. Unless these liberties are safeguarded, America will go the way of Russia, or Italy, or Germany.

3. Prevention of extreme patriotism and nationalism. We need a golden mean in national loyalty which permits respect for other nations and groups. No member of a group should be so blindly loyal to his own group that he cannot see anything good in another group.

4. A spiritual renaissance in which organized religion will challenge the people, especially the youth of America, to sacrifice for a great cause. Youth naturally responds to a call to sacrifice. Religious groups should supply this call before some irreligious demagogue does it.

"If this means anything," Dr. Clinchy said, "it means that the churches and synagogues of America cannot hold themselves aloof from the perplexing problems that confront the people of this country. They must not be afraid to face these problems and to help solve them."

Chicago Service for Russians

CHICAGO—Chicago's part in the nationwide effort to raise funds and stimulate interest in the Russian Theological Seminary in Paris will take the form of a diocesan service to be held at St. Luke's Pro-Cathedral, Evanston, April 19th. The Russian Bishop of Chicago and Russian church choirs will participate in the service. Bishop Stewart will preach.

New Jersey GFS at Annual Service

TRENTON, N. J.—On March 29th the Girls' Friendly Society of the diocese of New Jersey held their annual service in the Cathedral, with all the 45 branches represented. Bishop Matthews was the preacher.

Church Groups Start Rehabilitation Work

Many Communions Lost Considerable Property in Floods; Roman Catholic Loss is \$500,000

NEW YORK (NCJC)—As the waters in flood areas began receding, Church organizations inaugurated the huge task of rehabilitation in affected areas.

It was impossible to estimate the extent of damage done to Church property by floods. Boards of home missions of the principal denominations were without figures as to losses. Only in the case of Roman Catholics was a partial estimate arrived at. The news service of the National Catholic Welfare Conference reported from Washington that damage to Roman Catholic property in New England will reach \$500,000. It was stated that Church property in many dioceses of the eastern and central portions of the country was heavily damaged by flood waters. Damage was reported to be done to church buildings and costly ornaments, paintings and vestments were said to have been destroyed or lost. Ordinaries and diocesan organizations, it was declared, are speeding relief work.

PRESBYTERIANS SURVEY LOSSES

No figures on the extent of damage were available from the headquarters of the Methodist, Baptist, Presbyterian, Episcopal, Congregational, and other leading denominations. The Presbyterian Church in the U. S. A. reported from Philadelphia that a committee consisting of Dr. Willison Smith, chairman; Dr. Harold McA. Robinson, secretary; Dr. Lewis S. Mudge; Dr. E. Graham Wilson, and Dr. Reid S. Dickson, has been organized to represent the Church in this emergency. The committee, it is stated, has obtained by telegraph and telephone a comprehensive idea of the situation in affected synods and is planning to meet the emergency. The Board of Pensions has arranged for payment of salaries of Presbyterian ministers affected by the devastation and destitution in some congregations. The Board of Christian Education has already replaced Sunday school and other supplies ruined by the flood, it is declared. Twenty or more Presbyterian congregations have suffered severely, according to reports received. The total expense involved in restoration and re-equipment of property is unknown.

District superintendents of the Congregational and Christian churches are at work gathering data on the damage done by floods to Church property in Pennsylvania, Connecticut, Massachusetts, Vermont, and New Hampshire, it was reported by New York headquarters. These executives will submit reports estimating the emergency financial aid needed. Reports will be made to the Church Building Departments of the Congregational and Christian Church Extension Boards in New York. Congregational and Christian churches of New

Annual Conference on the Ministry Held in Detroit

DETROIT—Bishop Page of Michigan was the host and chairman at his annual conference on the ministry, held March 28th in St. John's Parish House, Detroit, for boys and young men nominated by their various clergymen, who are either interested in the ministry as a profession, or considered to be good material for the ministry. About 25 young men were in attendance.

Among the clergy invited to attend were the Rev. Messrs. Malcolm G. Dade of St. Cyprian's, Detroit; Francis B. Creamer and J. F. Sant of Christ Church; Edward R. A. Green of Tecumseh; Eric I. Eastman of Jackson; I. C. Johnson, rector of the host parish; Donald W. Crawford of Trinity Church; J. G. Widdfield of St. Paul's Memorial Church; George S. Rathbun of St. Barnabas' Church; C. L. Ramsay of Jackson; Van F. Garrett of Flint; R. E. Charles of Epiphany Church, Detroit; C. C. Purton of Mount Clemens; R. W. Woodroffe, Jr., of Bloomfield Hills; W. L. Forsyth of Birmingham; and Gilbert Appelhof of St. Thomas', Detroit.

Paul Rusch, executive vice-president of the Japanese Brotherhood of St. Andrew, who was visiting in Detroit that week, also attended the conference.

Following a group meeting, the boys who desired personal conferences with any of the clergy were granted such interviews.

York State were said not to have been damaged by the floods.

Data is also being gathered by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, with headquarters in Philadelphia. The Rev. Jay S. Stowell, director of the Bureau of Publicity, declared, however, that "we really have no idea as yet as to how many Methodist churches were affected and as to the extent of the loss." He said it would be some time before any comprehensive statement as to losses could be given.

Baptist headquarters at New York were without any information as to damage suffered by local churches. Episcopalian headquarters were similarly without information, although it was stated that the Bishop of Pittsburgh was making a survey of the damage done. A report is expected to be made to the National Council but it was declared that the situation would not be clarified for some time.

Suffering along with Christian churches were a number of Jewish synagogues, according to reports received from New England, but no figures were available from any source as to estimated damage.

Choir Boy Wins Honors

CHICAGO—Phillip Crane, son of Mr. and Mrs. Don Crane, Church of the Holy Nativity, Beverly Hills, has distinguished himself by winning first honors and a radio contract in an audition sponsored by Radio Station WBBM, Chicago. Out of more than 2,500 contestants, Phillip was awarded first prize. His experience, says Phillip, is ample proof of the value of church choir service. He has sung in the choir at Holy Nativity since he was seven years old and his choir training is virtually the only training he has had. A bright future for this choir boy is predicted by radio officials.

£20,000 Organ to be Used in Coronation

Funds for New Organ in Westminster Abbey Given by King George and Queen Mary

BY GEORGE PARSONS

LONDON—Westminster Abbey is to have a new £20,000 organ, to be completed in time for next year's Coronation. The present organ has been in use for more than two centuries, and is completely worn out. King George and Queen Mary each gave a subscription toward a new instrument, and an anonymous donor has also given a considerable sum. The dean has asked the Lord Mayor of London for a contribution. It is hoped that the whole of the required amount will be subscribed by those interested in the work, and that no appeal to the public will be necessary. Among those who will advise on the specifications of the new organ are Sir Walter Alcock, organist of Salisbury, Dr. Ernest Bullock, organist of Westminster Abbey, and Sir Edward Bairstow, organist of York Minster.

CANON THICKNESSE NEW DEAN

Canon C. C. Thicknesse, rector of Wigan, Lancashire, has been appointed to the Deanery of St. Albans, vacant by the appointment of the Very Rev. E. L. Henderson to the Deanery of Salisbury. Canon Thicknesse also becomes rector of the Abbey Church, St. Albans.

Forward Movement Broadcasts

Conducted by Clergy in Lent

ALBANY, N. Y.—A group of the younger clergy in the Mohawk Valley, representing the diocese of Albany and that of Central New York, have during Lent broadcast a simple service daily, basing their program on the subject matter of the Forward Movement booklets. The broadcast has been taking place from Utica over WIBX at 1:15 P.M., Monday, Thursday, and Friday by priests of Albany, and Tuesday, Wednesday, and Saturday by priests of Central New York.

The project was quietly planned and has been successfully carried out. One young rector participating wrote Bishop Oldham of Albany: "We are overwhelmed at the response. Letters pour in daily, and estimates show that we are reaching a congregation of 2,500 to 3,000, mostly rural and unchurched." He adds, with a modesty befitting the whole enterprise, "The Forward Movement does it, not the man."

Nevada Preaching Missions

RENO, NEV.—A series of preaching missions planned by the clergy of the staff of the missionary district of Nevada and conducted by Captain Edward Hodgkinson of the Church Army was started with the beginning of Lent, and will continue until early summer. The missions are being held in about ten mission stations in the district, each one beginning on Sunday and closing on Thursday night.

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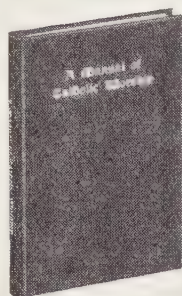
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Bishop McKim Dies
in Hawaii, Aged 83

Continued from page 471

When he entered Japan in 1880 as a missionary, only seven years had elapsed since Ito Kojima was carried into Tokyo from the other side of the island, a prisoner in chains for the crime of being a Christian. His early years of service were spent in the great city of Osaka. Then, in 1893, he was elected Bishop of Tokyo, with jurisdiction extending from Osaka on the south to Aomori on the North. Since then, under his leadership, the big diocese for which he was consecrated has been divided four times. There are now six bishops, two of them Japanese, in the area in which he once served alone.

SAW MANY CHANGES

Bishop McKim saw Japan develop from a nation largely dominated by medieval feudal customs into one of the great powers of the world. He saw the Christian movement in Japan grow from a handful of distrusted native Christians into one of the great constructive agencies of the nation with tens of thousands of faithful Christians, many of them occupying important posts in Japanese life. He saw his own Church grow from a few score Christian followers without a single Japanese priest, into a semi-autonomous branch of the Anglican communion, well organized, self-governing, self-propagating, and to a considerable extent self-supporting. He had the satisfaction of seeing this Japanese branch of the communion organized two years before Japan adopted a Constitution.

Hearty and rugged, Bishop McKim traveled in all parts of Japan, penetrating into its rural regions and mountain districts and enduring the privations incidental to the life of a pioneering missionary. Earthquakes were familiar experiences, but that of September 1, 1923, destroyed much of the material structure in the city of Tokyo which the Bishop had reared through many years of effort.

"ALL GONE BUT FAITH IN GOD"

Absent from the city at the time, he hurried back to the capital, and in spite of his seventy years and the loss of all his personal possessions, turned to the work of rebuilding with the energy of a man half his age. Looking out on the scene of loss and desolation, he was not dismayed. He summed up the situation in this famous cable message to the Church in America: "All gone but faith in God."

Four months later he had restored order out of chaos and set to work on plans for reconstruction. First he insisted upon going through with the plan for the establishment of the two Japanese dioceses. On December 7, 1923, amid the ruins of Tokyo, he presided at the consecration of Dr. Joseph Motoda, the first Japanese bishop. Ito Kojima, in a cottage on the outskirts of Tokyo, old, blind, infirm and unable to attend the service, knelt in his garden in prayer; just fifty years before, to a day, he had been carried into Tokyo in chains. Two days later, Bishop McKim, in Osaka, consecrated the second Japanese bishop, Dr.

Connecticut Church
Ravaged by Flood

Good Shepherd, Hartford, and East
Hartford Mission Are Only
Churches to Report Real Damage

HARTFORD, CONN.—The churches of Connecticut with the exception of the Church of the Good Shepherd, Hartford, the Rev. Cramer C. Cabaniss, rector, escaped the ravages of the recent flood. Many families, however, have suffered much not only in the total or partial loss of their homes and furnishing but also through exposure and misery. This is true especially of the Hartford area.

The Church of the Good Shepherd was still in water up to the pews last week. Some of the furnishings had to be removed to the parish house on higher ground. Higher and still higher the water had risen, which necessitated carrying everything to the second story. But the flood followed and ruined everything with the exception of a few altar furnishings. In the church and parish house everything movable floated about. As yet no estimate of the loss is available. Services are being held in a chapel on Wethersfield avenue, which is owned by one of the Protestant denominations. Vestments are supplied by both Trinity Church and St. John's.

In East Hartford, St. Paul's Italian mission suffered the loss of its basement furnishings. The members had worked hard to furnish this room as a parish house at the cost of a few hundred dollars, but now all is ruined by the water.

Bishop Budlong of Connecticut has written to other flooded areas to know the loss sustained by the families of our Church.

John Yasutaro Naide. Then, turning over the diocese of Tokyo to Bishop Motoda and assuming the newly named jurisdiction of North Tokyo, Bishop McKim hurried to the United States with a personal appeal for assistance in the rebuilding of the Church in Japan.

RETIRED LAST FALL

In November, 1935, his work done, Bishop McKim retired to spend his declining days in Honolulu.

Bishop McKim was married, September 16, 1879, to Ellen Augusta Cole, who died October 17, 1915. Their three children, all of whom became missionaries in Japan, survive: the Rev. John Cole McKim, now of Peekskill, N. Y., and the Misses Bessie and Nellie McKim, who are still on the mission staff. On May 4, 1924, Bishop McKim married Elizabeth Baird of Quebec, who also survives him.

Bishop McKim received the Order of the Sacred Treasure from the Emperor of Japan several years ago. He received honorary degrees from Nashotah, Trinity College, and Oxford. He was a member of the American-Asiatic Society and the Asiatic Society of Japan, and the author of books, studies, and reports on Japan and on theological subjects.

New York Diocesan Scores Lottery Bill

Bishop Manning Calls Measure Pending in Legislature "Anti-Social"; Mrs. Harriman Prefers "Control"

NEW YORK—Bishop Manning of New York, making his annual visitation to St. Bartholomew's Church on Sunday afternoon, March 29th, prefaced his address to the Confirmation class and the large congregation by the following brief warning against the proposed legalizing of lotteries by the New York state legislature:

"It is a great pleasure to be with you here this afternoon at St. Bartholomew's, and I want first of all to say a few words on a matter of general and public concern. This matter has no relation to St. Bartholomew's parish, and no special relation to the Episcopal Church, but it is a matter which is before our state and our community, and it is a matter which, in my judgment, is of high moral importance, and so I will take this opportunity to speak of it. I refer to the proposed legislation at Albany for the legalizing of lotteries.

"I am not going to speak at all fully of the matter. I know that it is not always easy to draw the line between what is legitimate in the taking of chances and what is not. I know well that there are people of good character who see no harm in buying lottery tickets and thus helping to support a gambling industry. But I feel it right to say this:

GAMBLING AKIN TO DRUGS

"The gambling instinct is strong in human nature but the instinct is a dangerous one and all experience shows that its encouragement is morally unsound and harmful. The gambling habit is out of accord with Christian principles and teachings. It is like a habit-forming drug, enervating to moral character and weakening to those virtues upon which personal character and integrity depend.

MEASURE CALLED "REACTIONARY"

"It is a great pity that our State Legislature should, even for the purpose of relieving distress, contemplate legislation which would give official encouragement to the gambling spirit. A legalizing of lotteries would be a reactionary and anti-social measure, and would be a harmful influence in the life of our people. Such legislation is the more to be condemned because it is our poorer and more needy people who would suffer most from its evil effects."

The Monday morning papers printed accounts of the statement, with headlines and quotations on the front pages.

Mrs. Harriman Replies

On Tuesday morning, a reply to Bishop Manning from Mrs. Oliver Harriman, president of the National Conference on Legalizing Lotteries, was a prominent feature of the papers. Mrs. Harriman said in part:

"In spite of my deep respect for Bishop Manning and all that he represents, I feel I would like to reply to what he chooses to express at the services in my own church, St. Bartholomew's, yesterday on the movement to legalize lotteries, both government, state, and municipal.

"I only agreed to head this movement

after a deep study and after full realization that lotteries have been in existence in one form or another since time immemorial, that taxation today has reached almost the limits to which it is possible to put it, and from first-hand information in my own charity work, the poor, the aged, and the babies are suffering now more than ever before, while less funds are available from the usual sources to aid these unfortunates. On the other hand, the Post Office Department estimates that billions of dollars a year go out of this country to foreign countries, where they have built fine hospitals and have ministered to the poor with the proceeds furnished principally by Americans.

PREFERS CONTROLLED EVIL

"I will be interested to know how Bishop Manning would suggest that these sums of money going out of the country and invested in various forms of so-called gambling in this country can be stopped or how to stamp out this evil. I personally believe it is better to control this, as it cannot be handled in any other way.

"The National Conference on Lotteries, Inc., is not sponsoring legislation to legalize lotteries except in the form of a constitutional amendment to be submitted to the people. The National Conference is sponsoring only lotteries under government license and supervision for public purposes and for the benefit of charitable, religious, and educational institutions only."

On Wednesday the organization of which Mrs. Harriman is president was among those summoned to Washington, D. C., to hearings before the Post Office Department to "show cause" why it should not be barred from the mails for conducting a lottery. Mrs. Harriman issued a statement on Thursday, saying that this was merely a "routine matter" and would be attended to by counsel for the National Conference on Legalizing Lotteries, Inc. The question, she said, was whether the contest now being conducted by the National Conference is a "contest of skill or chance." She added that the National Conference made due inquiry of Post Office authorities before starting the contest, which is a form of sweepstakes.

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HOLLAND L. CHURCH, PRIEST

MORRISON, ILL.—The Rev. Holland L. Church, priest-in-charge of St. Anne's Church, Morrison, for nearly two years, died at the Sterling hospital on March 21st, after a three-month illness of a heart ailment. Requiem was at St. Anne's on March 24th, and the burial service at Emmanuel Church, Rockford, the same day. Burial was in Greenwood cemetery.

Fr. Church was born in Belvidere, May 9, 1880, the son of Charles Alpheus Church and Hattie Lake Church. He attended high school at Rockford and Beloit College, Beloit, Wis. For a time he was engaged in newspaper work as a critic of drama and music. At one time he was in the social service department of the malleable iron and steel industry.

He was ordained deacon in January, 1929, by Bishop Griswold, serving as deacon in charge of St. Joseph's Church, Chicago, until his ordination to the priesthood by Bishop Anderson in September of the same year. He thereupon became priest-in-charge of the Church of the Incarnation and St. Joseph's, Chicago, accepting charge of St. Anne's, Morrison, in the fall of 1934.

Besides his widow, the former Elenora Elizabeth Dohlman, whom he married in 1907, Fr. Church is survived by his mother, Mrs. C. A. Church, and three sisters.

JOSEPH FLETCHER, PRIEST

WASHINGTON, D. C.—The Rev. Dr. Joseph Fletcher, canon and librarian of Washington Cathedral since 1925, died suddenly on March 28th and his funeral was held on March 31st at Rock Creek Church, of which he was rector emeritus, and the Rev. F. J. Bohanan, present rector. He was 78 years old and had conducted two Lenten services the day he died. Heart failure was the cause of death. Few clergymen were more esteemed and honored than was Canon Fletcher. He was secretary of the standing committee, and the other members of this committee served as honorary pall-bearers, while members of St. Paul's parish vestry at Rock Creek, served as active pall-bearers. Bishop Freeman, Dr. Bohanan, and the Rev. George F. Dudley conducted the service. Canon Fletcher was rector of Rock Creek Church from 1919 for about ten years. He was at one time principal of Hannah More Academy for Girls in the diocese of Maryland.

CHARLES H. BENDER

GRAND RAPIDS, MICH.—Charles H. Bender, treasurer of the association of the diocese of Western Michigan and a vestryman of Grace Church, Grand Rapids, died on March 28th in his 75th year. The burial took place on March 30th from Grace Church, Bishop McCormick, the diocesan, and the rector of the parish, the Rev. Lewis Bliss Whittemore, the Coadjutor-elect, officiating.

500 Choristers Attend Annual

Chicago Festival Evensong

CHICAGO—Approximately 500 choristers, men and boys from twenty choirs of the city and suburbs, participated in the annual Festival Evensong sponsored by the Chicago Choirmasters' Association at St. James' Church, March 22d. The church was filled to capacity for the service.

Stanley Martin, president of the association and organist at St. Mark's, Evanston, presided at the organ. Dr. Harold L. Bowen, rector of St. Mark's, preached.

The spectacle of the long procession was an unusual demonstration of the interest of young people as well as adults in Church music. The recital received favorable comment of critics in Chicago papers.

Paul Rusch Addresses Many

Groups in Michigan Diocese

DETROIT—Paul Rusch, executive vice-president of the Japanese Brotherhood of St. Andrew, made a visit to the diocese of Michigan during the week of March 22d. On the 26th he attended and addressed a dinner given by St. John's Church, Detroit, for members of the Brotherhood throughout the diocese. Bishop Page gave a luncheon for him on Friday noon, attended by between 30 and 40 representative laymen, and he again made an address. On Saturday Mr. Rusch attended the Bishop's conference on the ministry, an annual event, and once more gave a fine talk. He spoke from the pulpit of St. John's Church on Sunday morning. Mr. Rusch's program while in the diocese of Michigan was arranged by Allan L. Ramsay, diocesan director of boys' work.

Dr. Robbins Speaks on Condition

of Waldensian Groups in Italy

NEWARK, N. J.—A large and enthusiastic congregation met in Trinity Cathedral, Newark, on March 15th under the auspices of the New York chapter of the American Waldensian Aid Society. A considerable number of the clergy of the non-Roman Churches in Newark participated in the service and the Rev. Dr. Howard C. Robbins, professor at General Theological Seminary in New York, having just returned from a visit to Waldensian groups in Italy, gave the gathering a description of what was characterized as the robust spiritual health of these Protestant groups that have maintained their stability in a Catholic country since pre-Reformation days.

Memorials at National Cathedral

WASHINGTON—Within the past week memorial services have been held in Washington Cathedral honoring Edgar Priest, for twenty-five years organist and choir-master at the Cathedral, Dr. William H. Wilmer, trustee, and world famed eye-specialist, and Frank H. Simonds, journalist and international commentator. The Bishop of Washington delivered brief but sincere eulogies to these three distinguished men, from three varying walks of life.

Chicago Diocesan Attacks Lotteries

Bishop Stewart, Opening Holy Week Services, Asserts That Christ Would Denounce Commercialized Rackets

CHICAGO—Bishop Stewart opened the Holy Week services at the Harris Theater, saying that if Christ came to earth at the present time He would speak out vehemently against commercialized racketeering and lotteries and the munitions racket.

"The Christ of feminine features and well combed flaxen hair, with a simpering look and a sweet amiability is a travesty upon the majestic figures of the Gospels," said the Bishop. "If Jesus Christ came today He would without doubt speak out against every form of commercialized racketeering from the lottery tickets and 'wheels of fortune' to munitions rackets which threaten to destroy the temple of world peace."

Bishop Stewart is speaking each day during Holy Week at the downtown services, taking as his theme the interpretation of Christ's experience during Holy Week in the light of the present day.

Budget Cuts Met by Churchwide Effort

Continued from page 471

give even an approximation of a detailed financial statement. The staff of the Finance Department at Church Missions House, beginning with the treasurer, Dr. Franklin, and the assistant treasurer, Mr. Whitney, have faced an overwhelming task involving day and night work and reached the final day with acknowledgments complete but with analysis, accounting and final tabulation, still confronting them. Detailed financial reports will be reserved for the National Council meeting at Church Missions House, April 28th, 29th, and 30th. For the present, however, the fact is assured that the Council's faith in the missionary loyalty of the Church was fully justified.

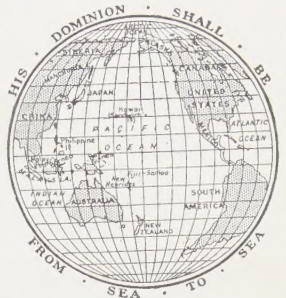
BATTLE AHEAD

With the averting of the crisis of 1936, however, it was pointed out that the raising of a comparatively small deficit in a given year represents only a skirmish in a battle that must now be fought. The National Council aided by the Church has merely realized what General Convention at Atlantic City called "The Emergency Schedule" of \$2,313,115. The same General Convention declared that a Budget of \$2,700,000 which it adopted as the real minimum was itself less than the sum actually needed.

A problem confronting the National Council in the midst of rejoicing with respect to 1936 will be to hold what gains have been made and lay foundations for the immediate rehabilitation of our missionary work upon the basis of the Atlantic City Budget.

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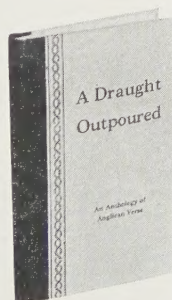


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Correspondence

Continued from page 453

tressed clergymen and their wives, and to stricken parishes, are being received and administered under the general oversight of Bishop Cook. Checks may be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Church Flood Relief" and sent to the office of publication, 1801 W. Fond du Lac Ave., Milwaukee, Wis.—THE EDITOR.

Social Change and Clear Thinking

TO THE EDITOR: It is encouraging to read so many books and articles against the Totalitarian State, especially by Churchmen. There is even more of this in England than in the United States, for in the latter country there is more complacency. Toward impending evils, recognized as possible in England, Americans take the attitude used as a title for a recent novel, *It Can't Happen Here*. Anything can happen anywhere. If Catholics were as thorough in their study of social problems as they are in their theology, they would not give way to sentimentality, as they so often do. Their attention is fixed on results that are easily condemned; but in choosing a remedy, they advocate measures that ignore the root of our troubles and often such as augment them.

The CLID is an organization that is regarded in some quarters as "red"; as a matter of fact, it is only pale pink. It is difficult to learn just what its objects are. It puts out a pamphlet claiming to give its "Purposes and Activities." One statement is that "It tries to stimulate Church people to think clearly." That's an excellent purpose, and its members would do well to adopt it. In their writings, there is the usual condemning of evils apparent to nearly everybody, but which have been exposed much more effectively by hundreds of others. They are strong for organization, of which we have too many. Like nearly all reform bodies, and individuals, they waste their efforts in trying to patch up a vicious civilization with "unemployment insurance, public policy relief, civil liberties, and things for the general welfare of our country." In all they say, there is nothing to indicate that they have any conception of fundamental evils or of effective measures to eradicate them.

The most definite suggestion that I have seen from any of them is that contained in the article, "Why Cooperatives?", by Stanley Matthews, printed in two sections in THE LIVING CHURCH [March 7th and 14th]. While he magnifies the importance of this movement, there is nothing objectionable in the idea, as long as it is voluntary. The notion that it will have any considerable effect in the general economic life is only arrived at through one's wishes. The multitude of taxes, high rents, and the monopoly of natural resources would remain to kill any beneficial results of this or any other superficial plan. Every improvement in society is reflected in higher land values. The more desirable the community as a place of residence or as a place of business, the higher the rent and the greater the taxes. These factors, in the minds of sentimentalists, are of no importance.

In referring to the comparatively prosperous conditions in Denmark, Mr. Matthews is fair in saying that "the cooperative movement may not be the complete answer to our social needs . . . it does not eliminate the possibility of injustice between employer and employe, or between producer and consumer." He might have said (perhaps he didn't know) that the teachings of Henry George

have the largest measure of acceptance in Denmark of any country.

The CLID are not the only hazy thinkers and writers in our Church. To all of them, and to everybody, I recommend a reading of an article in the *Atlantic Monthly* for February of this year, "Imposter-Terms," by Albert Jay Nock. It is not too much to say that if the influential people of this country could grasp the significance of the few definitions elucidated by Mr. Nock, this mess called civilization would be cleansed. Read it.

Chicago.

ALEXANDER GREENE.

"The Ram's God"

TO THE EDITOR: Looking over the March issue of a very well known and expensive magazine, I find a translation of the words "*Agnus Dei*"—given incidentally, in explanation of the legend which is part of the design of ornamentation of a piece of artistic glassware. It is so new to me, and so arresting in interest, that I am passing it on to you hereby: "The Ram's God."

Jackson, Miss. FLORA B. WALTHALL.

Sic semper Latine.—THE EDITOR.

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AMERICAN ASSOCIATION FOR SOCIAL SECURITY, INC., New York City:
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MOREHOUSE PUBLISHING COMPANY, Milwaukee:

Talks on the Prayer Book Gospels. By Francis G. Burgess. \$2.00.

We Beheld His Glory. By Nicholas Arseniev. Translated by Mary Anita Ewer. \$3.00.

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Can We Stay Out of War? By Phillips Bradley. \$2.75.

CHARLES SCRIBNER'S SONS, New York City:

Farm on the Hill. By Madeline Darrough Horn. Illustrated. \$2.00.

Soviet Communism: A New Civilization? By Sidney and Beatrice Webb. 2 vols. \$7.50.

W. A. WILDE COMPANY, Boston:

Skyward: A Book of Devotions. Compiled and edited by Frederick D. Leete. \$1.25.

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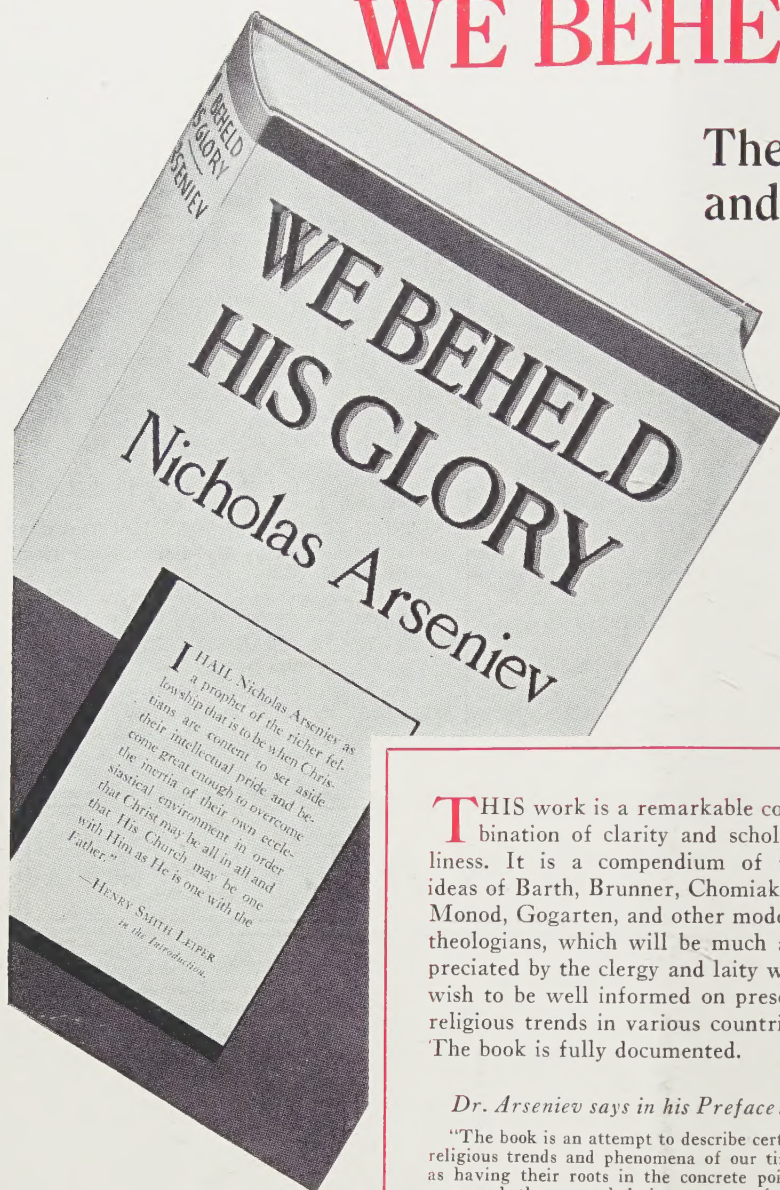
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